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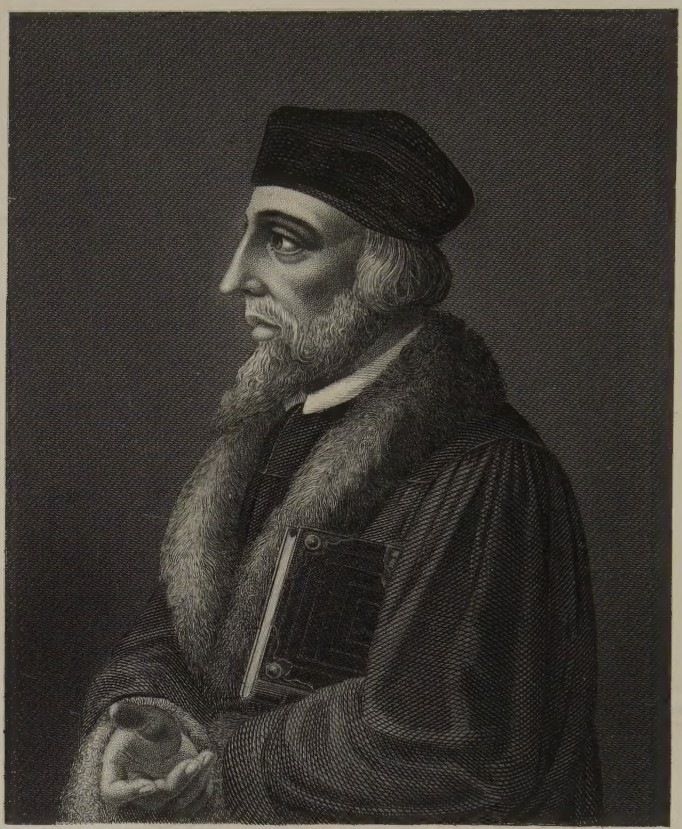

HANS HOLBEIN DEL. J. R. RICE SCULPIT.

JOHN HUSS.

1373 1415

Anno dñi 1401 die vi mesis octobis
Ego Johnes dehussynecz magister in
artibus siue electus in decanum facultatis artium
Studii Pragensis intraui et promisi ac promissa
tunc a magistris pnsibus recepi secundum
statuta eiusdem facultatis

[Malin, William Gunn]

CATALOGUE OF BOOKS

RELATING TO, OR ILLUSTRATING THE HISTORY OF THE

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IN

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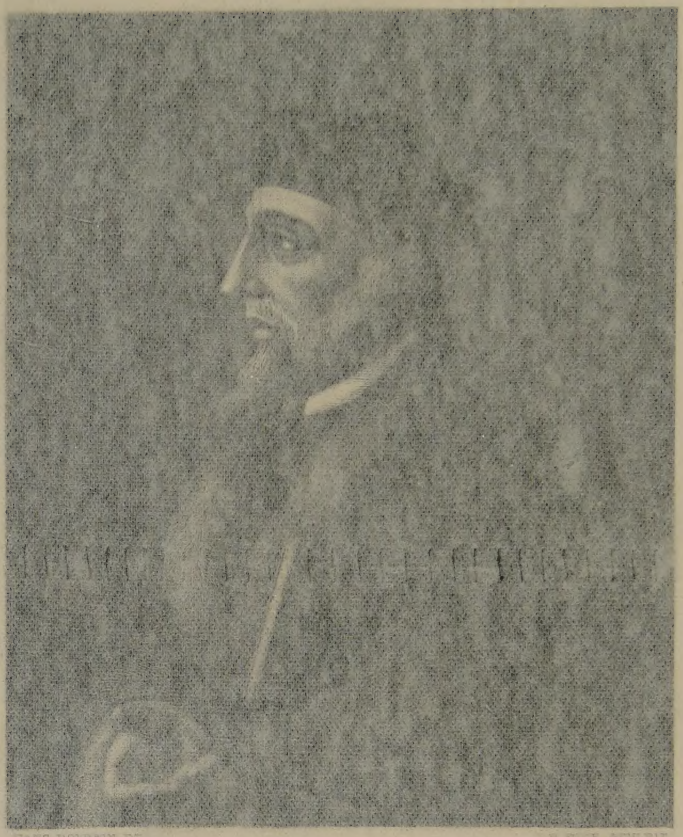

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INTRODUCTION.

THE collection of these volumes was prompted by a sentiment of filial regard for a Church of which my parents were members, and in which my earliest religious impressions were received.

Various causes have contributed to render this collection less complete than I once hoped to make it. Books much desired are absorbed in Libraries, and rarely offered for sale. Of late years, too, more gleaners have entered this field of inquiry; and distance from its more fertile portions has proved unfavorable to success. European Catalogues are, of necessity, the chief source of supply; and frequently, before these reach us, others, favored by proximity, step in and secure coveted volumes.

The claim of the Exiles from Salzburg to a place here is doubtful. Rieger may, in his "*Salzburg Gottes*," have erred in attributing the protestantism of Salzburg to Bohemia; and yet the expatriation, in the winter of 1731–2, of more than *twenty thousands* of the inhabitants of so small a State for the sake of conscience, has special claims to notice, and does not read like so recent a chapter in the world's history.

The last section, "VARIA," contains books which have no

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special reference to the Brethren. Some of them, however, are curious or rare, and are therefore retained; but many others, which have no such claim, are bound up with books or pamphlets necessary to the collection.

In describing these volumes the printer's designation of the form, or size, has been usually followed; although many of the German octavos of the last century would scarcely now rank as duodecimos.

Some of the longer titles are abbreviated, but enough is still preserved to identify the book and its edition. In the paging of some books the preface and index are included, while in many others these are separately numbered; but, except in a few cases of specially described books, I have uniformly counted and given the full number of pages, including both preface and index.

In an Appendix to the Catalogue will be found a brief notice, from the "*Moravian*," of the career of the Hussite leader Ziska; and a sketch of the history of the Bohemian Bible, together with a discussion of its claim to European priority. This was originally a contribution to the "Transactions of the Moravian Historical Society." Further research has enabled me to extend and correct it.

To the "*Universal Magazine*," an English periodical of the last century, I owe a Report of the Debates in the British Parliament on the Act of 22d of George II., Anno 1749, entitled "An Act for encouraging the People known by the name of the *Unitas Fratrum*, or United Brethren, to settle in his Majesty's Colonies in America." And to this I annex a copy of the Act.

An abstract of the Magazine's Report appeared in the "*Messenger*," London, 1865, and supplies the names of several of the

speakers; the others are unknown, every name in the Report being fictitious or disguised.

In these palmy days of the all but ubiquitous Reporter, it seems scarcely credible that under the second George the right to report proceedings of the Legislature was still unconceded to him, and that fine or imprisonment for breach of the privileges of Parliament was only evaded by crediting (as the celebrated Dr. Johnson did) the proceedings to the Senate of Lilliput, and assigning fictitious names to the speakers! But such was the fact.

Our frontispiece is a reduced copy of a fine engraving by Wolff from the picture of Holbein. It also exhibits a fac-simile of the handwriting of John Huss from an official entry made by him, as Dean of the Faculty of Philosophy, in the Records of the University of Prague, in the year 1401. For this I am indebted to F. M. Pelzel, who discovered and published it in his Biography of King Wenceslaus, A. D. 1790.

WM. GUNN MALIN.

PHILADELPHIA,
January 25, 1881.

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—— **804.** Aeneae Sylvii Senensis de Bohemorū origine ac gestis historia, variarū rerū narrationem complectens. Cui nunc primum copiosus accessit index, quo facilius studioso lectori sit obviam, quicquid de una quaq; re, cuius in hoc libello fit mentio, sare desiderat. Sm. 8vo. pp. 206. Coloniæ, *apud Heronem Alopedum*, Anno MDXXIIII. Mense Octobri.

—— **805.** Historia Bohemica. Habes hic candide lector, Æneæ Sylvij de Bohemorum origine, atq. gentis illius gestis, moribus, ac institutis, &c. Sm. 8vo. pp. 204. Prostant Coloniæ *apud Gothardum Hittorpiū*, Anno 1532.

—— **20.** Idem, in Rerum Bohemicarum Freheri. F. pp. 89. Hanoviæ 1602.

—— **423.** Æneæ Sylvii Senensis, &c. de Bohemorum et ex his Imperatorum aliquot origine ac gestis, ad illustrissimum Principem & Dominum Alfonsum Regem Aragonum, Historia. 8vo. pp. 194. Francofurti. Impensis *Joh. Geo. Steck. Imprimebat Joh. Philippus Andrea*, 1687.

Æneas Sylvius, **175.** Æneæ Sylvii Piccolominei postea Pii 2, Papæ. Historia Bohemica. 4to. pp. 146. Helmstadt Sumptibus *Joh. Melchioris Sustermanni.* Anno 1699.

Balbinus, **13.** Epitome historica rerum Bohemicarum; quam ob venerationem Christianæ antiquitatis et primæ in Bohemia collegialis ecclesiæ honorem, Boleslaviensem historiam placuit appellare. Adjecti sunt Libri duo de antiquissimo Boleslaviensis Ecclesia Collegio; déque Origine & Miraculis Magnæ Dei Matris, quæ ibidem in Basilica sua summæ Populi veneratione colitur. Authore Bohuslao Balbino è Societate Jesu. Fo. pp. 866. Pragæ. *In Collegio Soc. Jesu, per J. N. Hampel Factorem,* Anno 1677.

—— **34.** Miscellanea Historica Regni Bohemiæ, quibus natura Bohemicæ telluris; prima gentis initia; districtuum singulorum descriptio; fundamenta regni; Ducum et Regum Imperia; leges fundamentales constitutiones, &c. &c. Authore Bohuslao Balbino è Societate Jesu. Fo., tomi 7, pp. 2880. Pragæ. 1679 a 1688 (with a duplicate of the 1st vol.)

—— **14.** Historia de Ducibus, ac Regibus Bohemiæ, In qua præcipua Gesta Ducum, ac Regum, tum Genealogiæ omnium Familiarum apud nos imperitantium, diligenti semper ad Chronologiam respectu, proponunter, &c. Authore Bohuslao Balbino in Miscellaneorum Historicorum Regni Bohemiae Decade 1, Libro vii. Edit. F. J. Konias. Fo. pp. 320 (with 57 Portraits). Vetero-Pragæ, *in Coll. Soc. Jesu,* 1735.

—— **357.** Bohuslai Balbini E. S. I. Bohemia Docta, opus posthumum editum, notisque illustratum ab Raphaele Ungar. 8vo. Pars 1, pp. 160, & Pars 2, pp. 468. Pragæ *Joan. Adamum Hagen,* 1776 & 1778. Pars 3, pp. 254. Pragæ, *Characteribus hæredum Rosenmüller per Mathiam Glatz factorem,* 1780.

Boregk, **32.** Behmische Cronica, darinnen ordentliche warhafte, eigentliche, und richtige Beschreibung, der hochlöblichsten, weitberümpten Königreichs Behaimb, Ankunfft, Nahmen, Herkommen, desselben hochlöblichste Keyser, Könige, Fürsten, Graffen, Freyherrn und fürnehme adeliche Geschlecter, Städte und Schlosser. Aus den alten und neuen Schrifften verfasset durch Martinum Boregk, Vratislauiensem. Fo. pp. 701. *Gedruckt durch Zacharias Kraft,* Wittemberg, 1587.

Cosmas, **8.** Cosmæ Pragensis. Ecclesiæ decani Chronicæ Bohemorum. Libri III, In quibus gentis origo, & prisci Duces, usque ad Wratislaum primum Regem creatum sub Henrico III. Imp. & annum Christi MCXXVI. Nunc primum integre in lucem editi. Item S. Adalberti Episcopi Pragensis vita et martyrium ab eodem Cosma Decano descripta. Folio, pp. 96. Hanoviæ, *Typis Wechelianis apud Claudium Marnium & heredes Joannis Aubrii,* 1607.

Dalimil, **260.** Dalimils Chronik von Böhmen herausgegeben von Venceslav Hanka. 8vo. pp. 252. Stuttgart, 1859

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Pontano, **16.** Bohemia pia. Hoc est Historia Brevis, pietatem avitam Bohemiæ e Miraculis, Ducibus & Regibus, Sanctis quoque, Episcopis et Archiepiscopis & ex aliis ostendens, quinq. libris comprehensa cum indice copioso. Authore Georgio Bartholdo Pontano à Braitenberg. Fo. pp. 158. Francofurti, *apud Claud Marnium, & heredes Io. Aubrii*, 1608.

Pubitschka, **141.** Series Chronologica rerum Slavo-bohemicarum, ab ipso inde usque Slavorum in Bohemiam adventu usque ad hæc nostra tempora, quoad quidem seu per monumentorum MSS. &c. Opera et studio P. Francisci Pubitschka, Soc. Jesu Presbyteri. 4to. pp. 316. Vetero-Pragæ, 1768.

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Ziska, **204.** Der, durch die, Bey Czaslau und Chotusitz, vorgefallene Blutige Schlacht, verunruhigte und aufgeweckte Ziska die Schlacht ansiehet, und wird von dem Preuszischen General von Waldeck wegen derer Ursachen des Krieges unterrichtet. Darzu kommt noch der Ungarische-Böhmische General von Palland. Endlich erzehlet Ziska zu dieser beiden Generale, seinen wunderlichen Lebens-Lauff, &c. 4to. pp. 140. Frankfurt & Leipzig, 1742.

Libr. Prohib. **505.** Index Bohemicorum Librorum prohibitorum, et corrigendorum ordine alphabeti digestus, Rev. Celsissimi S. R. I. Principis Domini Domini Antonii Petri Dei gratia, et sedis Apostolicæ Archi-episcopi Pragensis jussu collectus, atque editus. 8vo. pp. 400. Vetero-Pragæ. Typis, *Joannis Caroli Hrabœ*, 1767.

II.

REFORMERS AND MARTYRS BEFORE THE REFORMATION OF LUTHER, AND ESPECIALLY JOHN HUSS AND JEROME OF PRAGUE; THEIR WORKS, BIOGRAPHIES, AND CONTROVERSIES REGARDING THEM.

Æneas Sylvius, **171.** Dialogus eloquētissimi atq. reverendi patris dni Enee silvij poete laureati atq. epī senensis postea pij pape secūdi ɔtra bohemos atq. thaboritas habitus de sacra ɔmunione corporis xpi feliciter incipit. Sm. fol. 29 ff. of 27 lines to a page. (*Without paging, register or catchword, place, printer, or date; but ascribed to Ulric Zell, Strasburg, circa* 1470.) See Hain, 209.

—— **27.** Quonam pacto doctrina Jo. Wiclephi in Bohemiam venerit, et de Ioanne Hus, ac Hieronymo Pragensi. Ex historia Bohemorum cuius author fuit Æneas Sylvius. Fo. pp. 5.

Allix, **197.** Some remarks upon the Ecclesiastical history of the Ancient Churches of Piedmont. By P. Allix, D.D. 4to. pp. 350. London, *Richard Chiswell, St. Paul's Church-yard,* 1690.

—— **197.** Remarks upon the Ecclesiastical history of the Antient Churches of the Albigenses. By Peter Allix, D.D., Treasurer of the Church of *Sarum.* 4to. pp. 276. London, *Richard Chiswell,* 1692.

Bayerle, **728** & **730.** Iohann Husz und das Concilium zu Kostnitz, veranlaszt durch Lessings Bild, von G. Bayerle. 12mo. pp. 56. Düsseldorf, 1842.

Beck, **314.** Lutherthumb vor Luthero, das ist, Theologische und historische Aüsfürhrung auff die zwo Fragen: 1. Wo unsere Evangelische Kirche vor Luthero gewesen sey. 2. Ob unsere liebe vor-Eltern, und alle bey etliche hundert Iahren hero im Papsthumb Abgestorbene ewig selig worden. Durch M. Joh. Jac. Beck,

Wûnspergensem. Mit einer Vorrede von Melchioris Nicolai. 4to. pp. 588. Franckfurt am Mayn, *In Verlegung Johann Beyers*, 1658.

Becker, **382.** Die beiden bömischen Reformatoren und Märtyrer Johann Husz und Hieronymus von Prag nebst einem Ueberblicke der Hussiten-kriege und der fernern Entwickelung der evangelischen Wahrheit in Böhmen. Von Carl Becker, Ev. Luth. Pastor. 8vo. pp. 240. Nördlingen, *C. H. Beck*, 1858.

Berger, **160.** Johannes Hus und König Sigmund. Von Dr. Wilhelm Berger. 8vo. pp. 248. Augsburg, *F. Busch Sohn*, 1871.

Böhringer, **142.** Die Vorreformatoren des vierzehnten und fünfzehnten Jahrhunderts, zweite hälfte: Konrad Waldhauser, Milic von Kremsier, Matthias von Janow, Johann Hus, Hieronymus von Prag (das Konzil von Konstanz; Gerson; der Hussitismus), Hieronymus Savonarola. durch Friedrich Böhringer. 8vo. pp. 1061. Zurich, *Meier & Zeller*, 1858.

Bonnechose, **254.** Les Réformateurs avant la Réforme 15me Siecle, Jean Hus et le Concile de Constance. Par Emile de Bonnechose. 8vo. Tomes 2 (in one), pp. 790. *A Rene et Cie.* Paris, 1845.

—— **257.** The Reformers before the Reformation. The fifteenth century. John Huss & the Council of Constance. By Émile de Bonnechose. Translated from the French By Campbell Mackenzie, B. A. (2 vols. in 1.) 8vo. pp. 700. Edinburgh, *Wm. Whyte & Co.*, 1844.

—— **503.** Johann Husz und das Concil zu Costnitz nach E. de Bonnechose. 8vo. pp. 340. Leipzig, *Carl B. Lorck*, 1848.

Brown, **23.** Fasciculus Rerum expetendarum et fugiendarum, Prout ab Orthuino Gratio Presbytero Daventrien, editus est Coloniæ, A. D. 1535. In Concilii tunc indicendi Usum et Admonitionem; ab innumeris mendis repurgatus juxta editiones singulares & potiores plerorumque Tractatuum qui in eo continentur; una cum appendice sive Tomo II. Scriptorum Veterum. (Quorum pars magna nunc primum è MSS. Codicibus in lucem prodit.) Qui Ecclesiæ Romanæ errores & abusus detegunt & damnant, necessitatemq. Reformationis urgent. Cum Indice rerum. Opera & Studio Edwardi Brown, Parochi *Sundrigiæ* in agro Cantiano. Tomi 2. Fo. pp. 1488. Londini, Impensis *Richardi Chiswell*, 1690.

Cocleus, **798.** Warhafftige Historia von Magister Johan Hussen, von anfang seiner newē Sect, bisz zum ende seines Lebens ym Concilio zu Costnitz, auss alten Originaln beschricleen. *S. Lucas in der Vorrede.* Wie uns das angegeben haben die, so es von anbegin selber gesehen haben. (*Von D. Johan. Cocleus.*) 12mo. pp. 126. *Gedruckt zu Leiptzigk bey Nickel Wolrab*, 1537.

Cocleus, **730.** Geschichte von M. Johan Hussen, von Anfange seiner Sekte bis zum Ende seines Lebens, aus Originalurkunden beschrieben von dem berühmten Johann Cochläus; nun aber in etwas verbesserter Schreibart von neuem aufgelegt; mit einigen Anmerkungen begleitet, und dem Herrn Professor Roiko dedicirt. Sm. 8vo. pp. 144. (*Augsburg*) im Iahre 1785.

Crispin, **72.** Actiones et Monimenta Martyrum, eorum quia Wicleffo et Husso ad nostram hanc ætatem, in Germania, Gallia, Britannia, Flandria, Italia & ipsa demum, Hispania, veritatem, Evangelicam, sanguine suo constanter obsignaverunt. Fo. pp. 683. Genevæ, Joannes Crispinus, 1560.

Daum, **583.** Johannes Hus, der Märtyrer von Constanz. Dichtung von Hermann Daum, Prädicant an St. Petri. 8vo. pp. 258. Magdeburg, *Albert Falckenberg & Co.*, 1852.

Dieckhoff, **209.** Die Waldenser im Mittelalter. Zwei historische Untersuchungen von A. Wilh. Dieckhoff. 8vo. pp. 420. Göttingen, *I. A. Huth*, 1851.

Eiselein, **305** & **535.** Begründeter Aufweis des Plazes bei der Stadt Constanz, auf welchem Johannes Hus und Hieronymus von Prag in den Jahren 1415 und 1416 verbrannt worden. Aus alten Urkunden und Handschriften des Stadtarchives zu Constanz erhoben und verfasst von Josua Eiselein, Professor. Samt Abbildung & Karten. 8vo. pp. 82. Constanz, *Peter Forster & Co.*, 1847.

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Fischer, **414.** Versuch einer Geschicte der Reformation in Polen. Angestelt durch Georg Wilhelm Theodor Fischer. *Evangelischen Pfarrer und Schulen Inspekter.* 8vo. pp. 740. Grätz, 1855 & 1856.

Flaccus Illyricus (*Matthias Francowitz*), **95.** Catalogus Testium Veritatis, qui ante nostram ætatem Pontifici Romano atque Papisimi erroribus reclamarunt. *Postrema hac editione emendatior & duplo auctior redditus, ordine dispositus, in libros xx. tributus, atque itœ renovatus, ut plane novus videri possit.* 4to. vols. 2, pp. 1840. Lugdun. ex typographia *Antonii Candidi*, 1597.

—— **10.** Catalogus Testium Veritatis. Historia der zengen Bekenner und Märterer, so Christum und die Evangelische warheit bisz hieher,

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Aus dem Latein in Teutsche Sprach gebracht und verfertigt, Durch Conradum Lautenbach von Mutiszlar, *Pfarherrn zu Hunaweiler*. Fo. pp. 820. Franckfurt am Mayn, *Johannem Schmidt*, 1573.

Flathe, **258.** Geschichte der Vorläufer der Reformation, von Dr. Ludwig Flathe, *Prof. der Philosophie an der Universität Leipzig*. 8vo. 2 Bde. pp. 1052. Leipzig, *Geo. Joachim Gäschen*, 1835 & 1836.

Friedrich, J., **202.** Die Lehre des Johann Hus und ihre Bedeutung für die Entwicklung der neueren Zeit. Eine habilitatungschrift von Dr. Johann Friedrich. 8vo. pp. 176. Regensburg, *Geo. Joseph Manz*, 1862.

—— **226.** Johann Hus. En Lebensbild entworfen von Dr. Johann Friedrich. Erste Abtheilung Johann Hus der Feind der Deutschen und des deutschen Wesens. Zweite Abth. J. Hus als Reformator und seine Verurtheilung. 8vo. pp. 64. Frankfurt am Main, *G. Hamacher*, 1864.

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Johann Jacob Grassern. Sm. 8vo. pp. 222. Basil, *Martin Wagner*, 1623.

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Herzog, **68.** Exponitur de origine et pristino statu Waldensium secundum antiquissima eorum scripta cum libris Catholicorum ejusdem ævi collata. Scripsit D. Joannes Jacobus Herzog, Theol. Prof. Ordinarius. 4to. pp. 46. Halis *in Librariæ Eduardi Anton*, 1848.

—— **113.** Die romanischen Waldenser, ihre vorreformatorischen Zustande und Lehren, ihre Reformation im 16 Jahrhundert und die Rückwirkungen derselben, hauptsächlich nach ihren eigenen Schriften dargestellt. Von Dr. Herzog, *Prof. der Theologie in Halle.* 8vo. pp. 484. Halle, *Eduard Anton*, 1853.

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—— **498** & **730.** Leben des Hieronymus von Prag. 12mo. pp. 122. *Leipzig, bei Vosz & Compagnie*, 1803.

Hodgson, **377.** The lives, sentiments, and sufferings of some of the Reformers and Martyrs before, since, and independent of the Lutheran reformation. By William Hodgson. 8vo: pp. 465. Philadelphia, *J. B. Lippincott & Co.*, 1867.

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nunc demum in lucem prolata & edita, cum scriptis & testimonijs multorum nobilitate, eruditione, atque pietate præstantium, qui sanctorum Martyrum doctrina præclare instituti, tandem tractationum omnium in Synodo Constantiensi conscij, & crudelium ac indignissimorum suppliciorum spectatores fuerunt. Fo. 2 vols. pp. 1680. *Impressa Noribergæ, in Officina Joannis Montani, & Ulrici Neuberi*, A. D. 1558.

Huss, **1.** Idem. Recensita omnia juxta antiquam anni 1558 editionem Norimbergensem. Accessere huic editioni indices novi locupletissimi. Fo. 2 vols. pp. 1270. Anno 1715.

—— **195.** Ioannes Huss De Anatomia Antichristi, &c. Cum indice summario contentorum et Appendix Othonis Brunnfelsii. Ratio editionis & condemnationis Ioannis Huss. Increpet Dominus in te, Satan. Tomus primus. 4to. pp. 232.

Locorum aliquot Osee, & Ezechiele prophetis, cap. v & viii, de abhorrenda Sacerdotum & Monachorum Papisticorum in Ecclesia Christi abominatione, eorumque impietate, detestanda, Vita item & regno Antichristi. Tomus secundus. Commendatitia brevis M. Lutheri ad Othonem Brunnfelsium, de vitæ candore, doctrina & martyrio Io. Huss. Pp. 156.

Sermonum Joannis Huss ad Populum. Tomus tertius. Respondens priori, de Anatomia, Regno & populo Antichristi. Pp. 112. (*Argentorati circa* 1525. *Brunet.*)

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Winkelmann, **70.** Gerson, Wiclefus, Hussus inter se et cum reformatoribus comparati. Auctore Joanne Car. Aug. Winkelmann Radegastensi. 4to. pp. 60. Gottingæ, 1857.

Wirth, **311.** D. Johannes Wiclefii, Wahrhafte und gegründete Nachrichten von seinem Leben, Lehrsätzen und Schriften aus dem bewährtesten Urkunden und Schriftstellern gezogen und entworfen von Ludwig Philipp Wirth. *Predigern zu Culmbach.* 4to. pp. 74. Bayreuth und Hof, Bey *Johann Gottlieb Vierling*, 1754.

Wycliffe, **311.** Joannis Wiclefi viri undiquaque piisimi, Dialogorum libri quatuor, quorum Primus divinitatem et ideas tractat. Secundus universarum rerum creationem complectitur. Tertius de virtutibus vitiisque ipsis contrariis copiosissime loquitur. Quartus Romanæ Ecclesiæ sacramenta, ejus pestiferam dotationem, antichristi regnum, fratrum fraudulentam originem, &c. 4to. pp. 326. Francofurti et Lipsia, *Impensis Io. Gottl. Vierlingii*, 1753.

—— **2.** The New Testament with the Lessons taken out of the Old Law, read in churches according to the use of Sarum; translated into English from the Vulgar Latin. By John Wiclif, D.D., Rector of Lutterworth, 1380. Fo. pp. 164. To which is præfixt a History of the several translations of the H. *Bible* and N. *Testament*, &c. into English, both in MS. and Print, and of the most remarkable editions of them since the invention of PRINTING. By John Lewis, A.M., Minister of Mergate. Fo. pp. 114. London, 1731. (*Portraits of Lewis & Wiclif.*)

—— **12.** The Holy Bible, containing the Old and New Testaments, with the Apocryphal books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers; edited by the Rev. Josiah Forshall, F.R.S., and Sir Frederic Madden, K.H., F.R.S., &c. 4to. 4 vols. pp. 3285. Oxford, *University Press*, 1850.

—— **132.** An Apology for Lollard Doctrines, attributed to Wicliffe. Now first printed from a manuscript in the library of Trinity College, Dublin. With an Introduction and Notes, by James Henthorne Todd, D.D. 4to. pp. 206 text, & 54 of Introduction. London, printed for the Camden Society by *John B. Nichols and Son*, 1842.

—— **112.** Tracts and Treatises of John de Wycliffe, D.D. With selections and translations from his manuscripts and Latin works. Edited for the Wycliffe Society, with an introductory memoir, by the Rev. Robert Vaughan, D.D. 8vo. pp. xciv. & 332. London, *Blackburn & Pardon*, 1845.

Wikleff, **43.** Tractatus contra Wikleffistas seu Hussitas. MS. 45, ff. (*Circa* 1425.)

Zitte, **696.** Lebensbeschreibung des Englischen Reformators Johannes Wiklef. Als Einleitung zur Lebensbeschreibung des Mag. Johannes Hus von Hussinecz. Von Aug. Zitte, Weltpriester. Sm. 8vo. pp. 120. Prag, bey *Wolfgang Gerle*, 1786.

—— **697.** Lebensbeschreibung des Magister Johannes Hus von Hussinecz. Von Aug. Zitte Weltpriester. 2 Bde., sm. 8vo. pp. 576. Prag, 1789 & 1790.

Zurn, **228.** Iohann Huss auf dem Concile zu Costnitz. Nebst einem Anhange enthaltend, Hussens denkwürdigste Briefe geschrieben während seiner Gefangenschaft. Herausgegeben von M. Alex. Bernhard Zürn. 8vo. pp. 160. Leipzig, *George Wigand*, 1836.

313. Der Christliche Lutheraner stellet vor die Kirchen-Historien vom Jahr 1370, und was von selbiger Zeit darinnen ergangen. Darbey wie das Kirchen-Jubiläum den 31st Oct. 1717, in Preussen soll gefeyret und gehalten werden. Mit Abbildungen.

Gottes Wort daraus Lutheri Lehr
Vergehet nun und nimmermehr.

4to. pp. 280. Gedruckt im October, Anno 1717.

762. Der Christliche Lutheraner stellet vor die Kirchen-Historien vom Jahre 1370, und was von selbiger Zeit darinnen ergangen. Das Lebens Johann Wickleffs, Willhelm Thorp, Joh. Huss, Johannis Ziska, &c. Sm. 8vo. pp. 256. Frankf. & Leipzig, 1748.

Waldenser, **835.** Waldenser Chronick. Das ist, von dem Harkommen, Lehr und Leben, wie auch vielfaltigen Verfolgungen der Evangelischen Christen, Waldenser genant. Von dem 1160 bis in das 1655 Jahr. 12mo. pp. 560. Gedruckt in dem 1655 Jahr.

Cocleus, **890.** Warhafftige Historia von Magister Johan Hussen, von anfang seines neuen Sect bisz zum ende seines lebens im Concilii zu Costnitz; ausz alten Originaln beschrieben. Von Doctor Johan Cocleus. 4to. pp. 62. Gedruckt zu Dresden durch *Wolffgang Stoekel*, 1538. See also Cocleus, No. 798.

III.

CHURCH COUNCILS. PARTICULARLY THOSE OF PISA, CONSTANCE, AND BASLE.

Æneas Sylvius, **27.** Commentariorum Aeneae Sylvii Piccolominei Senensis, de Concilio Basileae celebrato libri duo, olim quidem scripti, nunc vero primum impressi. In quibus sic illam synodum depingit, sic quicquid illic actum est, bona fide refert, ut qui legerit, interesse & infulatos illos heroas disputantes, colloquentes, concionantesq. coram uidere seputet. Nec solum iucunda est historia, uerumetiam utilis. Vixq. aliud Concilium extat pari fide & diligentia descriptum. Lege felix.

Cum multis aliis nunquam antehac impressis: quorum cognoscendorum gratia ne te pigeat sequentem indicem aut epistolam percurrere. (Without date or place of publication.) Fo. pp. 352.

—— **175.** De Concilio Basileensi. 4to. pp. 176. Helmstadii, *Impensis Joh. Melchioris Sustermanni*, Anno 1700.

Bullinger, **759.** Von den Concilijs. Wie von den Apostlë unsers Herren Christi, in der allerersten kirchen ein Conciliū zü Hierusalem gehaltē und mit was grosser frucht und fridens somlichs beschähen sye: dargägen wie in den letztē zyten der wält, voor 500 jaren här, und noch vil länger, die Romischë Bäpst jre Concilien gehaltē habind, und mit was grossem schaden und verwirrung den gläubigen sömlichs vollbracht sye, verzeichnet usz den historien, durch Heinrychen Bullingern zu Zurych: und in zwen teil abgeteilt. 12mo. pp. 336. Gedruckt zu Zürych *bei Christoffel Froschower* im Hornung. Anno 1561.

Eck, **344.** Des heilgen Concilii tzu Costenitz, der heylgen Christenheit, und hochlöblichen keyszers Sigmunds, uñ auch des Teutzschen

Adels entschüldigung, das in bruder Martin Luder, mit unwarheit, auffgelegt, Sie haben Joannem Husz, und Hieronymū von Prag wider Babstlich Christlich, Keyserlich geleidt und eydt vorbrandt. Johan von Eck, Doctor. 4to. pp. 16. Dat. Lipsiæ, Anno 1520.

Eck, **126.** Dialogus ader ein gespreche, wieder Doctor Eckē Buchlein, das er tzu entschuldigung des Cocilij zu Costnitz, &c. ausgehē hat lassen, gemacht durch Chunzen von Oberndorff. 4to. pp. 16.

Gebwiler, **344.** Compendiosa Boemice seu Hussitane Hereseos ortus & eiusdem dänatoR. articuloR. descriptio Lectu non iniucunda nup a theophilo tectono cögesta. Paulus j. Corinth. xj. Oportet Hereses esse ut probati manifesti fiant. Auct. Hieronymus Gebwilerus. 4to. pp. 16. *Impressum Argentine in officina literaria. Joannis Grieninger.* Anno Salutus 1524.

Gratius, Ortuinus, **23.** Fasciculus Rerum, &c. (contains Papers having special reference to the proceedings of the Councils of Constance and Basle. For full title see *Brown*, in Section II.)

Hardt, **25.** Magnum Œcumenicum Constantiense Concilium de universali Ecclesia reformatione, unione, et fide. VI Tomis comprehensum. Diligentissime erutum ac recensitum multisq. figuris æneis exornatum. Operâ et labore Hermanni Von der Hardt. Fo. pp. 5470. Helmestadi, *Typis Salomonis Schnorrii*, 1697–1700.

Tomus VII. Rerum Concilii Constantiensis sistens Indicem generalem rerum et nominum in omnes VI. Tomos A Cel. Hermanno van der Hardt. Studio et præfationem adjecit Georg. Christian Bohnstedt. Fo. pp. 130. Berolini, Typis *Chr. Frid. Henningii*, 1742.

Hieronymus de Croaria, **193.** Acta Scitu dignissima docte q. cōcinnata Constantiensis concilii celebratissimi. Authore Hieronyma de Croaria. 4to. pp. 224. Hagenow, *Henricus Gran*, 1500.

Höfler, **60.** Concilia Pragensia. 1353–1413. Prager Synodal-Beschlüsse. Zum ersten Male Zusammengestellt und mit einer Einleitung versehen von C. Höfler. 4to. pp. 177. *K. Seyfried*, Prag, 1862.

Jerome, **44.** Incipit tractatus ephans quatuor articulos bohemorum fituo et compil. p. Revd. Mgr. Jeronimum de praga. Fo. MS. 34 ff. 2 col. Datirt, 1435.

(For biographical notices of this Jerome of Prague, see No. 357, Bohemia Docta, page 347, and No. 34 Balbinus Miss. Boh., Book 4th, page 178.)

Julian, **27.** Exemplum literarum quas Julianus Cardinalis sancta Angeli Legatus in Germania, mira libertate scripsit ad Eugenium IIII. Pont. Romanū, conantum dissoluere Basiliensi Concilium. Fo. pp. 18.

Kastell, **498**. Katalog nebst einigen merkwürdigen theils noch ungedruckten Schriften und Notizen über das Concilium im Iahr 1414 in Constanz. Von Fr. Joseph Kastell, Antiquar. 8vo. pp. 48. Constanz, 1832.

Lenfant, **76**. Histoire du Concile de Pise, et de ce qui s'est passé de plus mémorable depuis ce Concile jusqu'au Concile de Constance. Par Jaques Lenfant. avec portraits. 4to. Tomes 2, pp. 790. Amsterdam, *chez Pierre Humbert*, 1724.

—— **77**. Histoire du Concile de Constance. Par Jaques Lenfant. Nouvelle edition, enrichie de Portraits, revue, corrigée, & augmentée considérablement par l'Auteur. 4to. Tomes 2, pp. 1286. Amsterdam, *chez Pierre Humbert*, 1727.

—— **78**. The History of the Council of Constance. By James Lenfant. Translated from the new edition, printed at Amsterdam, which the Author not only revised and corrected, but considerably augmented. With plates. 4to. 2 vols. pp. 1376. London, 1730.

—— **79**. Histoire de la Guerre des Hussites et du Concile de Basle, Par Jaques Lenfant. Enrichie de Portraits & de Vignettes. 4to. Tomes 2, pp. 796. Amsterdam, *P. Humbert*, 1731.

—— **80**. Le même. 4to. Tomes 2, pp. 895. Utrecht, *chez Corneille Guill. Le Febvre*, 1731. Et Supplement par feu Monsieur Isaac de Beausobre. 4to. pp. 224. A Lausanne et Geneve *chez M. Bousquet & Co.*, 1745.

Löder, **307**. Protestatio Bohemorum, oder aus voller Pragischer Reichsversammlung, im Iahr Christi 1415, dēn 2 Sept. an das Concilium nacher Costnitz, abgefertige Hussiten-Brieff worinne 99 Hohe und Vornehnie Personen wider die Grausamkeit an M. Joh. Hussen, und M. Hieronymum eifferigst protestiret. Uebersetzet aus den Lateinischen von M. Johann H. Löder. 4to. pp. 46. Leipzig, *J. L. Gleditsch*, 1705.

Maimbourg, **833**. Histoire du grand Schisme d'Occident. Par le P. Louis Maimbourg, *de la Compagnie de Jesus*. 18mo. pp. 670.

Marmor, **726**. Das Konzil zu Konstanz in den Jahren 1414–1418. Nach Ulrich von Richentals handschriftlicher Chronik bearbeitet von J. Marmor. Zweite auflage mit 3 Bildern. 8vo. pp. 156. Konstanz, *Druck von J. Stadler*, 1864.

Medina, **205**. Dissertationum de Indulgentiis, adversus nostræ tempestatis hæreticos, ad Patres S concilij Tridentini. F. Michaele Medina, Hispano, Auctore. 4to. pp. 252. Venetiis, *Jordani Zileti*, 1564.

Merlin, **26**. Conciliorum quatuor generalium. Niceni. Constantinopolitani. Ephesini. et Calcedonensis. Tomus primus, Quadraginta quoq. septem Conciliorum provincialium authenticorum. Decretorum etiam sexaginta novem Pontificum ab apostolis & eorundem

canonibus, usq. ad Zacharium primum, Isidore Authore. Item Bulla Aurea Carolo IV. Imperatoris.

Tomus secundus Practica Synodi Constantinopolitani. Acta Concilij Constantiensis. Decret. aconcilij Basiliensis. Approbatio per N. P. confirmatio Friderici et Carolinæ. Edit. a Jacobus Merlinus. (2 vols. in one.) Fo. pp. 1026. Coloniæ. *Ex off. Petri Quentell*, 1530.

Poggius, **27.** Poggius Florentini ad Leon. Arretinum de condemnatione Hieronymi in Concil. Const. Fo. pp. 3.

Leonardi, **27.** Leonardi Arretini Oratoris clarissimi adversum hypocritas libellus. Fo. pp. 7.

Richental, **38.** Das Concilium, So zü Constantz gehalten ist worden des Iars do man zalt von der geburdt unsers erlösers M.CCCC.XIII Iar. Mit allen handlungē in Geystlichen uñ weltlichen sachen, Auch was disz mals für Bäpst, Kayser, Künig, Fürsten und herrn, &c. Geystlichs und Weltlichs stands, sampt den Botschafften oder Legationen, der Künigreychen Landē uñ Stetten, die zu Constantz erscheinen seind mit irē wappen Contrafect, uñ mit andern schönen figuren uñ gemäl, durchaus, gezieret. (*Von Ulrich Richental.*) Fo. pp. 432. Augspurg, *Heinrich Steyner.* Anno 1536. (*A reprint of the epitome of Richental's work published at Augsburg in* 1483. *See Von der Hardt Prolegomena, vol.* 1, *page* 14, *& vol.* 5, *page* 19.)

—— **39.** Costnitzer Concilium so gehalten wonden im Iahr Tausend vier hundert und dreytzchen, Ietzt auffs neuw zugerichtet. Doch mit warer und unverhinderter Ersetzung und Inhalt desz alten Exemplars. Fo. pp. 420. Gedruckt zu Franckfurt am Mayn durch *Paulum Keffelern, in verlegung Siegmund Feyerabends.* 1575. (*A reprint of No.* 38.) *See also Marmor.*

Royko, **315.** Geschichte der grossen allgemeinen Kirchenversammlung zu Kostniz. Von Caspar Royko ordl. Lehrer der allg. Kirchengeschichte auf der Universität zu Gratz. Zweyte Ausgabe. 4 Theilen in 3 Bde. 8vo. pp. 1420. Mit ein Register zu sämmtliche vier Theile, pp. 196. Gratz und Prag, 1782–1796. (To the first volume is added Anmerkungen uber die Geschichte von Royko bei J. C. Selig—vide Selig, Stoyko et Wahrsager.)

Sarpi, **7.** The Historie of the Councel of Trent. In which (besides the ordinarie Actes of the Councell) *are declared many notable occurrences* which happened in Christendome, during the space of fourtie yeeres and more. And particularly, the practises of the Court of Rome, to hinder the reformation of their errors, and to maintain their greatnesse. Written in Italian by Pietro Soaue Polano (*Fra. Paola Sarpi*) and faithfully translated into English by Nathaniel Brent. Fo. pp. 850. London, *Rob. Barker & John Bill*, A. D. 1620.

Selig, **315.** Bd. 1. Josephi Claudii Selig, Anmerkungen über die Geschichte der grossen allgemeinen Kirchenversammlung zu Kostnitz, von Caspar Royko. Zwei Theilen. 8vo. pp. 55 & 91. Gratz, 1783.

—— **316.** Dasselbe. *Drei* Theile in zwei Bde. pp. 320. Gräz, 1783 & 1785.

Stoyko, **725.** Iohann Hufz an den Kaspar Royko aus der Sprache des Elysium übersetzt. von Melchior Stoyko. 8vo. pp. 88. Kostnitz, 1784. See also Wahrsager.

Stumpf, **45.** Des grossen gemeinen Conciliums zu Costentz gehalten, kurze, doch grundtlichere und volkömnere dann vor nie in Teütsch gesähen, beschreybung, was täglich von einer Session zü der andern gehandlet ist (&c.) Allen guthertzigen Christen besonder diser zeyt, nutzlich zeläsen. Durch Johann Stumpffen. Fo. pp. 372. [*According to Von der Hardt, Proleg. vol.* 1, *page* 14, *& vol.* 5, *page* 19, *this was printed by Froschower in Zurich*, 1541.] (2 copies.)

Tosti, **152.** Geschichte des Konzilium's von Konstanz durch Don Luigi Tosti, *abt von Monte Kassino.* Aus dem Italienischen übersetzt und bearbeitet von Bernard Arnold. 8vo. pp. 622. Schaffhausen, 1860.

Von der Hardt, **25.** See Hardt.

Wahrsager, **725.** Noch etwas an den Herrn Kaspar Royko, von Anton Wahrsager. 8vo. pp. 60. Graz, 1785.

Wessenberg, **212.** Die grossen Kirchenversammlungen des 15ten und 16ten Jahrhunderts in beziehung auf Kirchenverbesserung geschichtlich und Kritisch dargestelt mit einleitender Uebersicht der frühern Kirchengeschichte. Von J. H. v. Wessenberg. 8vo. Neue Ausgabe. 4 Bde. pp. 2160. Constanz, 1845.

Basle, **27.** Quomodo Bohemi vocati, productique sint ad Basiliensem synodum Œcumenicam: & quid illic egerint, ex verbosissimis commentariis compendio relatum. Fo. pp. 20.

Concilia, **502.** Succinctus Commentarius historicus in Constantiense, et Basileense Concilia cum quibusdam Reflexionibus tum in statum Ecclesiæ, tum in Concordata germaniæ. 8vo. pp. 158. Constantiæ et Basileæ, 1787.

Constance, **27.** Articuli Joannis Wiclephi Angli, Impugnati a Wilhelmo Widefordo. Pp. 100.

—— **27.** Articuli Joannis Wiclephi Angli, damnati per Concilium Constantiensi. Fo. pp. 18.

Constance, **27.** Sententia damnationis doctrinæ Joannis Wiclephi, & articulorum quadragintaquincque. Sententia definitiva contra Joannem Hus, et Hieronymū de Pragæ. Fo. pp. 5.

—— **27.** Rationes et motiva, ac reprobationes articulorum Wiclephi, et sequacis sui Joannis Huss, in Concilio Constantiensi damnatorum. Fo. pp. 19.

—— **297.** Wie Hieronymus von Prag ain Anhänger Johannis Huss durch das Conciliū zu Costentz fur ain ketzer verurtailt uñ verpränt worden ist, und wie er sich zu sterben berait hat. 4to. pp. 12.

Reformation, **297.** Reformation so der allerdurchleuchtigist, groszmechtigist Furst und Herr Sigmund weylant Römischer Keiser zu allen zeiten mehrer des Reichs, etc. In den nehsten Concilio zu Costentz, die christenlich Kirche in bestetige ordnung zubringen furgenhommen hette. 4to. pp. 78. 1521.

472. Kurtz viler Historien Handt Büchlin.

In diesem Büchlin findst bericht
Von vil Historien alter Gschicht,
Wenn die geschehen seind, fürwar,
Zu welcher zeit, in welchem jar,
Wie sollchs die jarzal neben meldt.
Der masz zergeet zü letst die welt,
All ir begyrd und falscher whon.
Allein Gotts wort bleibt ewigston.

Mit Keyserlichen Maiestat Freyheit uff vi. jar. (Sm. 4to. pp. 26.) Zu Strasszburg *bey Hans Schotten* M. D. xxxvj.

IV.

ZISKA AND THE WAR OF THE HUSSITES.

Aschbach, **121**. Geschichte Kaiser Sigmund's von Dr. Joseph Aschbach, Professor in Frankfurt a. M. 8vo. 4 Bde. pp. 2068. Hamburg, *Friedrich Perthes*, 1838–1845.

Beausobre, **80**. Supplement a l'histoire de la Guerre des Hussites, de M. Lenfant; a quel on a joint 1°. L'examen de la nouvelle Hypothese de M. Mosheim touchant les Nazaréens. 2°. Des Observations critiques sur l'Extrait que M. DuPin a donné des Livres d'Optat. Par feu Monsieur Isaac de Beausobre. 4to. pp. 224. A Lausanne et à Geneve, 1745.

—— **480**. Supplement zu des Herrn Iakob Lenfant Geschichte des Hussitenkriegs. Von Herrn Isaak Beausobre, Ubersetzt vom Französischen von Michael Christian Hirsch. 8vo. pp. 264. Wien, 1785.

Bezold, **124**. König Sigmund und die Reichskriege gegen die Husiten bis zum Ausgang des dritten Kreuzzugs. Von Dr. Friedrich von Bezold. 8vo. pp. 158. Muenchen, *Theodore Ackermann*, 1872.

—— **124**. Zur Geschichte des Husitentums. Culturhistorische Studien von Dr. Friedrich von Bezold. 8vo. pp. 116. Muenchen, *T. Ackermann*, 1874.

Borovy, **84**. Die Utraquisten in Böhmen. Quellenmässig dargestellt von Dr. Clemens Borovy. 8vo. pp. 51. Wien, 1866.

Cochlæus, **33**. Historiæ Hussitarum Libri duodecim per Ioannem Cochlæum, Artium ac Sacræ Theologiæ Magistrum, Canonicum Vratislauiensum: Operose collecti exuarijs & antiquis, tum Bohemorum, tum aliorum codicibus, antea nunquam excusis. Quibus adiuncti sunt, Duo de septem Sacramentis et de Cærimoniis ecclesiæ tractatus duorum Bohemorum, Io. Rokyzanæ, & Io. Przibram: cum Philip-

pica Septima Io. Cochlæi, De publica Caroli V. Imperatoris ordinatione, quæ vulgo Interim dicitur. Cum Indice & correctorio in supradictos XII libros Historiæ Hussitarum. Fo. pp. 630. Moguntia. *Ex officina Francisci Behem Typographi.* 1549.

Denis, **54.** Huss et la Guerre des Hussites par Ernest Denis. 8vo. pp. 518. Paris, *Ernest Leroux*, 1878.

Dobrowsky, **110.** Geschichte der Böhmischen Pikarden und Adamiten. Von Joseph Dobrowsky. 4to. pp. 44.

—— **334.** Beyträge zur Geschichte des Kelchs in Böhmen. Von J. D. Dobrowsky. 8vo. pp. 28. Prag, 1817.

Fabri, **189.** Confutatio gravissimi errores asserentis in Sacramento altaris post consecrationem non esse totum & integrum Christum, Sed sub specie panis non esse nisi corpus tantum, Et sub specie vini non esse nisi sanguinem tantum. Authore Joannes Fabri Episcopus Viennensis. 4to. pp. 148. Praga, Anno 1537. (*Addressed to the Magnates of Prague.*)

Grünhagen, **58.** Geschichtsquellen der Hussitenkriege. Namens des Vereins für Geschichte und Alterthum Schlesiens Herausgegeben von Dr. Colmar Grünhagen. 4to. pp. 200. Breslau, *Josef Max & Co.*, 1871.

Haeberlin, **309.** Elogium Johannis de Trocznowa Cognomento Zisskæ Archistrategi Taboritarum formidabilis. Quod jussu amplissimæ facultatis philosophicæ in disputatione inaugurali, in Alma Georgia Augusta, habenda publice proponit Franciscus Dominicus Hæberlin, Ulmanus. 4to. pp. 72. Gœttingæ, *J. C. L. Schulzii*, 1742.

Hieronymus, **44.** Incipit tractatus epbans quatuor articulos bohemorum fituo et compil. P. Rever. Mgr. Jeronimus de Praga. Anno Dom. M,CCCC,XXXV. MS. ff. 34.

Hilarius Litomiriensis, **137.** Tractatus contra perfidiam aliquorum Bohemorum. Sm. fo. pp. 224. Argentine, A. D. 1485.

Höfler, **94.** Geschichtschreiber der Hussitischen bewegung in Böhmen. Herausgegeben von Dr. K. Höfler. 8vo. Theil 1, pp. 706; Wien, 1856. Theil 2, pp. 846; Wien, 1865. Theil 3, pp. 280; Wien, 1866.

Klosz, **533.** Historische Nachricht von dem Husitenkriege in der Oberlausitz seit dem Iahre 1430. Von M. Jac. Gottlieb Klosz, *Weiland Pfarrer in Leudœ.* 8vo. pp. 34.

Krantz, **473.** Hystoria Alberti Krantz von den alten hussen zu Behemen in Keiser Sigmunds zeiten, &c. Getutscht von Iohann Cochlei. 4to. pp. 48. 1525.

Krummel, **161.** Utraquisten und Taboriten. Ein Beitrag zur Geschichte der bömischen Reformation im 15 Jahrhundert. Von Leopold Krummel, Pfarrer in Kirnbach (Baden). 8vo. pp. 272. Gotha, *Fr. And. Perthes*, 1871.

Lenfant, **79.** Histoire de la Guerre des Hussites et le Concile de Basle. Par Jaques Lenfant. Enrichie de portraits. 4to. Tomes 2, pp. 800. Amsterdam, *chez Pierre Humbert*, 1731.

Loserth, **879.** Beiträge zur Geschichte der Husitischen Bewegung. 1. Der Codex epistolaris des Erzbischofs von Prag Johann von Jenzenstein. Mit kritischen und erläuternden Bemerkungen herausgegeben von J. Loserth. 8vo. pp. 136. Wien, 1877.

—— 2. Der Magister Adalbertus Ranconis de Ericinio. 8vo. pp. 74. Wien, 1878.

—— 3. Der tractatus de Longevo Schismate des Abtes Ludolf von Sagan. 8vo. pp. 220. Wien, 1880.

Millauer, **226.** Diplomatisch-historische Aufsätze über Johann Zizka von Trocnow. Von Maximilian Millauer, Prof. der Theologie. 8vo. pp. 62. Prag, *Gottlieb Hasse*, 1824.

Oswald, **337.** Dissertatio inauguralis ex historia Ecclesiastica de Johanne Rokyczana famosa Calixtinorum in Bohemia Pontifice, ad illustrationem historiæ Hussiticæ. Johannes Oswaldus. 4to. pp. 44. Altdorff, *Magni Danielis Meyeri*, 1718.

Palacky, **111.** Die Geschichte des Hussitenthums und Prof. Constantin Höfler. Kritische Studien von Dr. Franz Palacky. 8vo. pp. 172. Prag, *Friedrich Tempsky*, 1868.

Paul 2d, **248.** Pauli II. et Laurentii Episcopi Ferrariensis Decretæ contra Hussites in Regno Bohemiæ, cum Bulla pœnarum. 4to. MS. pp. 60. 1468. "*An original MS. issued to his Clergy by Rupert, Archbishop of Cologne.*" (Cat. of Ellis & Green, Lond. 1871.)

Pöonium, **339.** Eine lustige Disputation, eines gefangenen, einfeltigen und ungelerten Bawern, mit namen B. Niclaus, Inn einem Synodo geschehen im Behemen, Anno 1471, mit den Pfaffen der Römischen Seytten. Ausz Behemischer sprach verdeutscht, durch Martinum Pöonium. 4to. pp. 30. Nürnberg, *Georg Kreydlein.*

Theobald, **317.** Husziten Krieg Darinnen begriffen, Das Leben, die Lehr und Tod, M. Johannis Hussij, und wie derselbige von den Böhmen, besonders Johanne Ziszka und Procopio Raso, ist gerochen worden. Alles aus glaubwurdigen Geschichtschreibern, alten Monumenten und Manuscriptis, mit fleisz zusammen getragen, durch M. Zachariam Theobaldum den Iungern. 4to. pp. 454. Wittemberg, *Laur. Seuberlich*, 1609.

—— **318.** Idem.

—— **319.** Idem. Auff ein neues übersehen, corrigert, mit zweyen Theilen vermehret, bis auff Sleidanum continuiret, neben angehangter rechter Bömischer Confession in Truck verfertigt. 4to. pp. 858. Mit kupfern. Nürnberg, *Simon Halbmayer*, 1621.

—— **320.** Idem.

Theobald, **28.** Bellum Hussiticum, quo M. Johannis Hussii vita, doctrinaque et Mors comprehenditur, utque Bohemi, imprimis vero Joannes Zisca & Procopius Rasus vindicationem ipsius susceperint, luculenter exponitur. Edita à M. Zacharia Theobaldo Juniore. *Nunc autem certis de causis Latino sermone reddita.* Fo. pp. 200. Francofurti, *In officina Aubriorum et Schleichii.* Anno 1621.

—— **135.** M. Zacharias Theobalds Hussitenkrieg. Mit verschiedenen Kupfern, und einen Vorrede Siegmund Jacob Baumgartens. 4to. pp. 1160. Breslau, *Joh. Jacob Korn*, 1750.

Ungar, **110.** Ziska's militarische Briefe, und Verordnungen. Von Paul Ungar. 4to. pp. 20.

Varillas, **838.** Histoire du Wiclefianisme. Ou de la doctrine de Wiclef, Jean Hus, et Jerome de Prague. Avec celle des Guerres de Boheme, qui en ont esté les suites. (Par A. Varillas.) Sm. 12mo. pp. 320. 1682.

—— **839.** Le même. 1696.

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43. Tractatus contra Wikleffistas seu Hussitas. MS. 45 ff. (Written in the first half of the 15th century.)

723. Belangend den Zugh wider die Hussen unter dem Romischen Künig Sigismundo. Item den deswegen zu Nürrenberg gemachten Ahnschlag belangend. Anno 1431. HUSSEN KRIG, &c. 12mo. pp. 240.

763. Courieuser Geschichts-Calender, des Berühmten und Sieghafften Hussitischen Kriegs-Heldens Johannis Ziskæ. von Anno 1417 bisz 1424. 12mo. pp. 46. Bremen, *Phil. Gottf. Saurmans*, 1699.

763. Courieuse Continuation des Hussitischen Geschichts Calenders, von Johannis Ziskæ absterben Anno 1424 bisz zum anfang der grossen Reformation durch den seeligen Luthern. Anno 1512. 12mo. pp. 62. Bremen, 1699.

308. Gespräche in dem Reiche derer Todten zwischen Ziska dem grossen Feld-Herrn derer Hussiten, und dem vermeynten Anabaptisten oder Wieder-Tauffer-König Johann von Leyden. 4to. pp. 78. Leipzig, *Wolffgang Deer*, 1725.

693. Kurze Lebensbeschreibungen berühmter Männer Böhmens. Ziska. der beiden Prokope, &c. Sm. 8vo. pp. 384. Prag, 1784–5.

479. Vollständige Geschichte der Husziten, seit der Hinrichtung Johann Huszens bis auf die gänzliche Vertilgung aller Protestanten im Königreich Böhmen. 8vo. pp. 414. Leipzig, *Adam Friedrich Böhme*, 1783. (2 copies.)

For a brief sketch of the life and character of Ziska, see Appendix.

V.

THE ANCIENT CHURCH OF THE BRETHREN; ITS HISTORY, DOCTRINES, AND DISCIPLINE.

The Bibles of the Brethren.

Biblia Bohemica, **100.** Biblj Ceske—Dil tretij—Wnowë wydany. Leta Pane 1583. 4to. pp. 466. *The 3d volume of the first Bible of the Brethren printed at Kralitz in Moravia; containing Job, Psalms & the writings of Solomon.*

—— **350.** Biblj Swatá, to gest, Kniha, w niz se wssecka Pisma Swatá Stareho y Nowého Zákona zdrzugi; w nowé wytisséna a wydána. Léta Pané 1596. 8vo. pp. 1140; and Register, pp. 34. (*'Kralitz.'*) *"The holy Bible, that is a book in which are contained all holy Scriptures of the old and new Testaments; anew printed & published A. D.* 1596."

—— **36.** Biblj Swatá to gest, Kniha, w niz se wssecka Pisma S. Stareho y Nowého Zakona obsahugj. W nowé wytisstena, a wydana. Fo. pp. 1208 (*Kralitz*), 1613. (*The last Bible published by the Brethren in Bohemia.*)

—— **56.** Novy Zákon Pana a Spasitele naseho Jezise Krista s veskerymi vyklady poboznych a ucenych Bratri Ceskych z Roku 1601. opët vërnë vytistëny. Royal 8vo. pp. 892. V. Praze. *Nákladem Spolku Komenského*, 1875. (*A reprint of the New Testament of the Brethren.*)

Dobner, **110.** Abhandlung über das Alter der Bohmischen Bibelübersetzung, von P. Gelasius Dobner. 4to. pp. 17.

Elsner, **298.** Versuch einer Böhmischen Bibel-Geschichte entworfen von Johann Theophilus Elsner, *Senior der Böhm. Brüder-Unität in Gross Pohlen und polnische Preussen.* Nebst einem Historische Anhange von verschiedenen böhmischen Neuen Testamenten. 8vo. pp. 110. Halle, *gedruckt im Waisenhause*, 1765.

See also Comenius, No. 841; Elsner, 298; and, in the Appendix, an article on the history of the Bohemian Bible, by W. G. Malin.

Confessions of Faith, and System of Church Order.

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808. Rechenschafft des Glaubens, der dienst und Cerimonien, der Brüder in Behmen und Mehnern. Sm. 8vo. pp. 94. Getruckt zū Zürich *bey Christoffel Froschouer.* (*circa* 1532.)

344 & **345.** Rechēschafft des glaubens: der dienst und Ceremonien, der Bruder in Behemen und Mehrern, welche von etlichen Pickarten, und von etlichen Waldenser genant werden. Sampt einer nützlichen Vorrhede Doct. Mart. Luth. 4to. pp. 100. Wittemberg, *Hans Lufft*, 1533.

198. Apologia veræ doctrinæ eorum qui vulgo appellantur Waldenses vel Picardi. Retinuerunt enim Johannis Hussitæ doctrinam, cum scripturis sanctis consencientem. Oblata D. Georgio Marchioni Brandenburgensi. Nunc demum multis in locis aucta & recognita. Anno 1538. 4to. pp. 240. Translatum e Bohemico in Latinum. *Impressum Viteberge per Georgium Rhaw.*

198 & **341.** Confessio Fidei ac Religionis, Baronum ac Nobilium Regni Bohœmiæ, Serenissimo ac Invictissimo Romanorum, Bohœmiæ &c. Regi, Viennæ Austriæ, sub Anno Domini 1535, oblata. Cum præfatio Doctoris Martini Lutheri. 4to. pp. 88. Witebergæ, *in officina Georgii Rhaw* (1538).

810. Confessio. Das ist, Bekentnis des Christlichen Glaubens. Dem Römischen zu Ungeren und Behem, etc. König Ferdinando, von den Herren und Ritterschaft der Kron Behem, welche so man der Behemischen Brüder einigkeit nennet, zu Wien in osterreich auff den 14 Novembris im 1535 Jar uberantwortet, und verdeutscht im Jar 1564. (Mit Vorrede von Luther.) Sm. 8vo. pp. 320. Witteberg, durch *Johann Schwertel*, 1573.

810 b. A second copy, printed also at Wittemberg and in the same year, but with other type, and without the printer's name. With this addition to the title—"Diese bekentnis ist auch Keiser Maximiliano den andern, etc. und König Siegmund in Polen, etc. ubergeben." pp. 344. Witteberg, 1573.

747. Behantnusz desz heiligen Christlichen Glaubens, aller dreyer Ständ desz Königreichs Böhmen, so sich zu dem Testament desz Leibs und Bluts unsers Herren Jesu Christi bekennen und beyderley gebrauchen. Sm. 8vo. pp. 96. Gedruckt im Jahr, 1609.

807. Auszführliche, und in Gottes Wort wolgründte Glaubensbekäntnuss, der Evangelischen Kirchen im Königreich Böhmen. Vor dem Romischen Kayser, als König in Böhmen, Rudolpho dem 2ª &c. 12mo. pp. 112. Amberg, 1611.

767. Fidei et Religionis Confessio; quam Regi Ferdinando. Optimates & Equites Orthodoxè reformatum doctrinam professi, Suo Fratrumq. Quos Unitatem Boëmicam vocant, nomine. Primo quidem Viennæ in Austria 14 Nov. 1535, exhibuerunt: Postea vero Imp. Maximiliano, et Pol. Regi Sigismundo Augusto, obtulerunt: Postremo Anno 1609 recognita. 12mo. pp. 190. Herbornæ Nassoviorum, 1612.

302. Confessio Bohemica, hoc est, Confessio Sanctæ et Christinæ fidei, omnium trium Ordinum Regni Bohemie, Corpus & Sanguinem Domini nostri Jesu Christi in Cœna sub utraque specie accipientum. Imperatoribus Augustis, Bohemiæ Regibus, D. Maximiliano II. Anno 1575 & D. Rudolpho II. Anno 1608, humilimè oblata. E Bohemico Idiomate Latinitate donata, & nunc primum in lucem edita. 4to. pp. 52. Francofurti, *apud Joannem Bringerum*, Anno 1614.

342. Confessio Bohemica Evangelica. Das ist Bohemische Confession, oder Bekandtnusz desz heiligen Christlichen Glaubens, aller dreyer Stände des Königreichs Böhem, so im rechten Glauben den Leib und das Blut unsers Herrn Jesu Christi sub Utraque emppangen. Dabey desz Käysers Rudolph 2ª Mayestätbrief. Item die auffgerichte Vereinigung zwischen denen sub una und sub Utraque, &c. 4to. pp. 112. Nürnberg, *Simon Halbmeyer*, 1621.

187. A reprint of No. 342. 4to. pp. 128. A. D. 1749.

774 & **779.** Consensus in Fide et Religione Christiana, inter Ecclesias evangelicas Majoris et Minoris Poloniæ &c. Primo Sendomiriæ Anno 1570, in Synodo generali Sancitus. Et deinceps in aliis, ac demum, Wlodislaviensi generali Synodo Anno 1583 confirmatus. Accesserunt in hac editione Acta et Conclusiones Synodi generalis Toruniensis. 12mo. pp. 106. Haidelbergæ, *Typis Gott. Vœgelini*, 1605.

756. Fraterna & modesta ad omnes per universam Europam reformatas Ecclesias, earumque pios ac fideles Moderatores ac Defensores, pro unanimi in toto Religionis Evangelicæ negotio Consensu inter se constituendo Exhortatio. Sm. 8vo. pp. 258. Prostat Francofurti *in Off. Jonæ Rosæ*, 1618.

109. Corpus et Syntagma Confessionum fidei quæ in diversis regnis et nationibus, Ecclesiarum nomine fuerunt authenticè editæ: in celeberrimus Conventibus exhibitæ, publicaque auctoritate comprobatæ (&c.). 4to. pp. 1156. Genevæ, *apud Petrum et Jacobum Chouet*, Anno Salutis 1612.

871. Der von Kaiser Rudolph dem zweiten den Protestanten in Böhmen ertheilte Majestätsbrief vom Jahre 1609. Aus einer bömische Urkunde übersetzt mit Anmerkungen von Johann Borott, Pastor in Zittau. 8vo. pp. 70. Görliz, *C. G. Anton*, 1803.

See also Ehwalt, 489; Koecher, 490. And Comenius, in Section VII.

349. Agenda Czeska, to gest Spis o Ceremonijch aporadcych Cyrkewnijch, kterak se slowem Bozijm a swatostmi Krystowymi, lidu w Kralowstivij Czestem prawdu Ewangelium swateho magijcymu amilugijcymu, posluhowati ma. 4to. pp. 244. Lipsstè (Leipzig), *Giryka Deffnera*, 1581.

769. Kirchen Ordnung, wie sie in der vereinigton Böhmischen Bruderschaft gehalten wird. Newlich ausz dem Böhmischen verdeuscht. 1 Cor. 14, 40. Lasset alles ehrlich und ordentlich zugehen. Sm. 8vo. pp. 170. Gedruckt zur Polnischen Lissaw im Jahr 1633.

658. Ratio Disciplinæ ordinisque Ecclesiastici in unitate Fratrum Bohemorum. Recens e Bohemico *Latine facta*. 1 Cor. 14, 40. Omnia decenter & secundùm Ordinem fiant. Sm. 8vo. pp. 126. Anno Christi 1643.

806. Ratio disciplinæ ordinisque ecclesiastici in Unitate Fratrum Bohemorum. Ad antiquum exemplar necusa, Notisque illustrata. Cum præmissa de Ecclesiæ Bohemicæ Ortu, progressu, mutationibusque historiola. Et subjuncta ad Ecclesias parænesi. (de J. A. Comenius Moravus.) Sm. 8vo. pp. 174. Amstelodami, *Typis Christophori Cunradi*, Anno 1660.

180. Jo. Amos Comenii, Historia Fratrum Bohemorum, eorum ordo et disciplina ecclesiastica, cum ecclesiæ Bohem ad Anglicanam Parænesi. Accedit ejusdem auctoris Panegersia, sive excitatorium universale, (&c.) Et opere eius, ut vocat, Pansophico, nondum edito desumtum. Præmissa est præfatio Jo. Francisci Buddei P.P. 4to. pp. 316. Hallæ, 1702.

501. Juramentum, Quod hodierno die Sacerdotes consistoriani sub utraque, in regno Bohemiæ, Archiepiscopo Pragensi præstare tenentur. 4to. pp. 8. Anno 1609.

Hymnology of the Brethren.

765. Ein Gesangbuch der Brüder inn Behemen unnd Merherrn, Die man ausz hasz und neyd, Pickharden, Waldenses, &c. nennet. Von inen auff ein newes (sonderlich vom Sacrament des Nachtmals) gebessert, und etliche schöne newe geseng hinzu gethan. Mit Vorrede von Johann Horn. Sm. 8vo. pp. 496. Gedruckt zu Nürnberg, *durch Johän vom Berg und Ulrich Neuber* (*circa* 1545).

766. A reprint of No. 765. pp. 478. Nurnberg, *durch Paulum Kauffman*, 1611.

100, 1. Kirchengesang; Darinnen die Heuptartickel des Christlichen glaubens kurtz gefasset und auszgeleget sind. Jetzt vom newen durchsehen, gemehret, und der Röm. Key. Mai. in unterthenigster demut zugeschrieben, 1580. 4to. pp. 504. Mit Vorrede von Michael Tham, Iohanes Geletzky, and Petrus Herbertus Fulnecensis.

2. Geistliche Lieder, dere etliche von alters her inn der Kirchen eintrechtiglich gebraucht, vund etliche zu unser zeit, von erleuchteten, frommen Christen und Gottseligen Lerern new zugericht sind, nach ordnung der Jarzeit. 4to. pp. 134. *Gedruckt zu Nürnberg, bey Katharina Gerlachin und Johanns vom Berg Erben*, 1580.

100 b. Kirchengesange, darinen die Hauptartickel des Christlichen glaubens kurtz verfasset und ausgeleget sind: jtzt abermals vom newen durchsehen und gemehret. Sm. fo. pp. 698. Anno 1606. (*A later edition of the preceding book.*)

62. Pisne Duchownj Evangelistske z Pisem Swatych, a w nichlawreneho Boziho Vceni, &c. Fo. pp. 556. (*with*) Zalmowe, To gest, Zpéwowé Dawida kterychz Lyrkew swata, stará y nowa, &c. pp. 160. *Leta Pane* (A. D.) 1615.

See also Zahn, No. 50.

Benham, **353.** Notes on the Origin and Episcopate of the Bohemian Brethren. By Daniel Benham, Esq. pp. 148. London, *Dalton & Lucy*, 1867.

Bost, **440.** Histoire ancienne et moderne de l'Eglise des Frères de Boheme et de Moravie, depuis son origine jusqu'en 1741. Par A. Bost, Ministre du Saint Evangile. Tomes 2, pp. 816. Geneve, 1831.

Camerarius, **779.** Ioachimi Camerarii Pabepergensis, Historica Narratio; de Fratrum orthodoxorum Ecclesiis, in Bohemia, Moravia & Polonia; nunc primum Edita. Accesserunt ad eam & alia quædam cognitione digissima (&c.). Ex Bibliotheca Ludovici Camerarii. 12mo. pp. 494. Heidelbergæ, *Typis Vœgelinianis*, 1605.

Quæ accesserunt, sunt ista.

1. Rudiger. Esromi Rudigeri Pabeperg. de Fratrum orthodoxorum in Bohemia & Moravia Ecclesiolis, narratiuncula. pp. 18. Anno 1579.

2. Vita et Mors Joh. Hussi Bohemi, ex actionibus & monumentis Martyrum. pp. 64.

3. De ultimo supplicio Hieronymi Pragensis, exiis de actionibus Martyrum. pp. 14.

4. De ejusdem Hieronymi obitu & supplicio Poggii Florentini ad Leonardum Aretinii Epistolæ: Huiusq. ad illam responsio. pp. 10.

5. Oratio de Hussiticis motibus recitata publicè Wittebergæ ab Illustri & Generoso Domino, Michaele Slavata, Barono Bohemo. pp. 12.

6. De origine Ecclesiarum Bohemicarum & de Confessionibus abiis editis, Narratio: Cui subjuncta sunt de his magnorum quorumdam virorum judicia & testimonia. pp. 19.

7. Methodus quam observant Fratres, in eligendis, ordinandis & confirmandis suis Ministris. pp. 4.

8. Epistola Fratrum ad Ill. Prin. Fridericum 3d. Electorum Palatin. de Cantionibus in ipsorum Ecclesiis visitatis. pp. 4.

9. Esromi Rudigeri de Cantionibus sacris inter Fratres consuetis, deque tota Christianorum Musica, Dissertatiuncula. pp. 11.

10. De excidio reliquiarum è Waldensibus & Albigensibus Merindolij & aliis in locis Provinciæ facto sub Francisco 1, Rege Galliæ, ex monumentis Martyrum. pp. 106.

11. Petri Wesenbecii Oratio de Waldensibus & Albigensibus Christianis, Ienæ habita. pp. 35. A. C. 1585.

12. De iisdem Albigensibus. Insignis locus ex Caroli Molinœi J. C. pp. 5. Anno 1564.

13. Consensus in fide & religione inter Ecclesias Evangelicas Regni Poloniæ & illarum Ecclesiarum acta Synodicæ. pp. 88.

Camerarius, **779** b. Another copy complete, except the Consensus.

Carpzov, **655.** D. Joh. Gottlob Carpzovs, Superintend. zu Lubeck. Religions-Untersuchung der Böhmisch und Mährischen Brüder, von Anbeginn ihrer Gemeinen bis auf gegenwärtige Zeiten. Dem ist beygefüget D. Johannis Hederici Beweis, Dasz die sogenannten Böhmisch-und Mährischen Brüder weder öffentlich noch insbesondere mit denen Gemeinen der Augspurgischen Confession einstimmig seyn. Aus dem Lateinischen original ganz neue übersetzet. Sm. 8vo. pp. 944. Leipzig, *Bernhard Christoph Breitkopf*, 1742. (2 *copies.*)

Cranz, **508.** Alte und neue Brüder-Historie.

—— **267.** An English Translation of No. 508.

Cröger, **270.** Geschichte der alten Brüder-Kirche. Von E. W. Cröger. 8vo. pp. 830. Gnadau, 1865 & 1866.

Czerwenka, **151.** Geschichte der Evangelischen Kirche in Böhmen. Nach den Quellen bearbeitet von Bernhard Czerwenka, Pfarrer zu Ramsau in Steiermark. 8vo. 2 Bde. pp. 1132. Bielefeld und Leipzig, *Belhagen & Klafing*, 1869 & 1870.

Ehwalt, **489.** Die Alte und neue Lehre der Böhmischen und Mährischen Brüder, wie solche in unterschiedenen Lehrbüchern in böhmisch, lateinisch und deutsch, vorgetragen werden; nebst einigen

Glaubens-bekenntnissen der Waldenser. Herausgegeben von M. Johann Gottfried Ehwalt. 8vo. pp. 800. Danzig, *Joh. Christian Schuster*, 1756. (*2 copies.*)

Fischer, G. W. T. See Lukaszewicz.

Gindely, **91.** Uber die dogmatischen Ansichten der böhmisch-mährischen Brüder nebst einigen Notizen zur Geschichte ihrer Entstehung. Von Dr. Anton Gindely. 8vo. pp. 66. Wien, 1855.

—— **91.** Ueber die Verhandlungen am Landtage zu Prag im J 1575 behufs rechtlicher Anerkennung der Lutheraner und böhmisch-mährischen Brüder in Böhmen. 8vo. pp. 16. Wien, 1855.

—— **148.** Geschichte der Böhmischen Brüder. Von Anton Gindely. 8vo. 2 Bde. pp. 1038. Prag, *Carl Bellmann*, 1857–58.

—— **93.** Quellen zur Geschichte der Böhmischen Brüder vornehmlich ihren zu sammenhang mit Deutschland betreffend. Veröffenlicht Von Anton Gindely. 8vo. pp. 460. Wien, 1859.

—— **156.** Monumenta Historia Bohemica. Dekrety Jednoty Bratrské. Vydava Antonin Gindely. 8vo. pp. 332. Prag, *J. L. Kober*, 1865.

—— **111.** Geschichte der Ertheilung des böhmischen Majestätsbriefes von 1609. Von Dr. Anton Gindely. 8vo. pp. 222. Prag, *F. Tempsky*, 1868.

Goll, **884.** Quellen und Untersuchungen zur Geschichte der Böhmischen Brüder. Herausgegeben von Jaroslav Goll. 1 Der Verkehr der Brüder mit den Waldensern.—Wahl und Weihe der ersten Priester. 8vo. pp. 146. Prag, J. Otto, 1878.

Gradin, **407.** A short history of the Bohemian-Moravian Protestant Church of the United Brethren. Written by Arvid Gradin, a member of the said church. In a letter to the Archbishop of Upsal, Primate of Sweden. 8vo. pp. 64. London, *James Hutton*, 1743.

Grat, **809.** De prima Ecclesiarum Unitatis Fratrum in Polonia Origine succincta narratio. Authore Martine Grat (*in Lasitius*). 12mo. pp. 38.

Hedericus, **815.** Examinatio Grüundliche Erwegung der Hauptartickel in der Brüder Lehr in Behmen und Mähren, sonsten Pickharder oder Waldenser und Buntzler Brüder genennet. Geschrieben in Latein durch Ioannem Hedericum, vordeutscht durch Ioannem Lætum Czaslauiensem. Sampt einer Vorrede D. Selnecceri. 12mo. pp. 472. Lipsiæ, *Georg Defner*, 1582.

—— **655.** See Carpzov.

Holmes, **268.** History of the Protestant Church of the United Brethren. London, 1825.

Koecher, **494.** Catechetische Geschichte der Waldenser, Böhmischen Brüder, Griechen, Socinianer, Mennoniten und anderer Secten. Von Joh. Christoph Koecher, Nebst einem Anhang einiger Zusätze

und Verbesserungen zu der Catechetischen Geschichte so wohl der Päbstischen Kirche, als auch der Reformirten Kirchen. 8vo. pp. 468. Jena, *Joh. Rud. Cröckers* Seel. Wittbe, 1768. (2 *copies.*)

Koecher, **490.** Die drey letzte und vornehmste Glaubens-Bekentnisse der Böhmischen Brüder; und mit einem historischen Vorbericht von den mancherley Glaubensbekentnissen der Böhmischen Brüder. Mit Anmerckungen und nothigen Beylagen begleitet, von Joh. Christoph Koecher, D. 8vo. pp. 588. Franckfurt und Leipzig, *Reinhard Eustachio Möllern*, 1741. (2 *copies.*)

Koppen, **229.** Die Kirchen ordnung und Disciplin der alten Hussitischen Brüderkirche in Böhmen, Mähren und Polen; ein ehrwurdiges beherzigenswerthes Denkmal Evangelischer Reformation vor Luther. Von Albert Köppen, *Pfarrer zu Bienowitz bei Liegnitz.* 8vo. pp. 120. Leipzig, *Wilh. Englemann*, 1845.

Krasinski, **114.** Sketch of the Religious History of the Slavonic Nations. Being a second edition of his lectures on this subject, revised and enlarged. By Count Valerian Krasinski. 8vo. pp. 358. Edinburgh, *Johnstone and Hunter*, 1851.

—— **83.** Essai sur l'histoire religieuse des Nations Slaves. Par le Comte Valérien Krasinski. Traduit de l'Anglais. 8vo. pp. 474. Paris, *Garnier Freres*, 1853.

Krummel, **153.** Geschichte der Böhmischen Reformation im fünfzehnten Jahrhundert von L. Krummel, Pfarrer in Kirnbach (Baden). 8vo. pp. 690. Gotha, *Friedrich Andreas Perthes*, 1866. (2 *copies.*)

Lasitius, **347.** De Russorum Moscovitarum et Tartarorum Religione, Sacrificiis Nuptiarum, Funcrum Ritu. Et diversis Scriptoribus, quorum nomina versa pagina indicat. His in fine quædam sunt adjecta, de Livonia pacisque conditionibus, & pace confecta hoc anno, inter Serenissimum Regem Poloniæ & Magnum Ducim Moscoviæ. Nunc primum in lucem edita, cum indice copiosissimo. A Johanne Lasicio, Polono. 4to. pp. 332. Spiræ, *Barnardus D'albinus.* Anno 1582.

—— **809.** Johannis Lasitii, nobilis Poloni Historiæ de Origine et rebus gestis Fratrum Bohemicorum, Liber octavus, qui est de Moribus & Institutis eorum. Adduntur tamen reliquorum VII Librorum argumenta, & particularia quædam excerpta. Atque in gratiam Fratrum Polonorum de prima Ecclesiarum Fratrum in Polonia origine succincta narratio. 12mo. pp. 414. Anno 1649.

—— **801.** Johannis Lasiti nobilis Poloni, de Ecclesiastica disciplina, moribusque & institutis, Fratrum Bohemorum memorabilia continens. Cum admonitionibus ad reliquias istius Ecclesia, & alios, Joh. A. Comenii. Sm. 8vo. pp. 224. Amstelædami, *apud Joannem Ravesteinium*, 1660.

Lasitius, **727.** Obraz Jednoty Ceskobratrske cili Jana Lasitskeho historie o puvodu a cinech Bratri Ceskych. ad Jana Amosa Komenskeho Leta Pane 1649. 12mo. pp. 316. V. Praze, *Edv. Gregra*, 1869.

Litiz, **397.** Blicke in die Vergangenheit und Gegenwart der evangelischen Brüder-Kirche, ihre Verfassung und Geschichte nebst einigen biographischen Notizen. Von F. Litiz. 8vo. pp. 154. Leipzig, 1846.

Lochner, **335.** Entstehung und erste Schicksale der Brüdergemeinde in Böhmen und Mähren und Leben des Georg Israel ersten Aeltisten der Brüdergemeinde in Gross-Polen. Von Georg Wolfgang Karl Lochner. 8vo. pp. 174. Nürnberg, *Friedrich Campe*, 1832.

Lukaszewicz, **889.** O Kosciolach Braci Czeskich w dawnej Wielkiejpolsce. Przez Jozefa Lukaszewicza. 8vo. pp. 424. W. Poznaniu (Posen), 1835. [*History of the Churches of the Bohemian Brethren in Great Poland.*]

—— **401.** Von den Kirchen der Böhmischen Brüder im ehemaligen Groszpolen durch Joseph Lukaszewicz. Aus dem Polnischen übersetzt von G. W. Theodor Fischer, Superintendent und Pfarrer. 8vo. pp. 204. Grätz, 1877. *Druck und Verlag von Louis Streisand.*

Luther, **345** & **351.** Von eynsetzung unnd ordnung der diener der kirchen, das ist dergemaine, An den Ersamen uñ weysen Rathe der Stat Prage des Böhemischen Landes: Ausz dem Lateyn in das Teütsch gebracht unnd gezogen im Jar 1524. Martinus Luther. Wittenberg. 4to. pp. 60.

—— **352.** Von anbeten des Sacramēts des heyligen leychnams Christi. Mart. Luther. 4to. pp. 36. Wittemberg, 1523. ("*Meynen lieben herrn und freunden den Brüdern genant Waldenses ynn Behemen und Mehren*, Gnad und frid ynn Christo.")

Lydius, **778.** Waldensia id est, Conservatio veræ Ecclesiæ, Demonstrata ex confessionibus cum Taboritarum, ante CC. ferè annos, tum Bohemorum circa tempora Reformationis scriptis. Studio et operâ Balthasaris Lydii M. F. Palatini Ecclesiastæ apud Durdrechtanos. Sm. 8vo. pp. 810. Roterodami, *apud Joan. Leon. Berewout*, 1616. (2 *copies.*)

—— **778.** Waldensium Tomus II, cum Schediasmatibus Balthasarius Lydii M. F. Palatini, in quibus præter multas Antiquitates Ecclesiasticas, inanis strepitus Jesuitarum, de Antiquitate Doctrinæ & Cerimoniarum Romanæ Ecclesiæ solidè refutatur. *Pro captu Lectoris, habent sua fata libelli.* Sm. 8vo. pp. 450. [Also in this volume, with special titles and paging, the Confessions of 1535 and 1573, with Luther's preface. pp. 300.] Dordraci, *Apud Johannem Leonardum Berewout*, Anno 1617.

Oratio excusatoria atque satisfactiva fratrum Regi Vladislao ad Ungarium missa. Et excusatio fratrum Valdensium, contra binas literas Doctoris Augustini, datas ad Regem. Fo. pp. 36. (Also in Freher, No. 20, pages 245–268.)

Plitt, **169.** Ueber die Lehrweise der böhmischen Brüder in betreff der Rechtfertigung durch den Glauben uud der Werke des Glaubens. Von D. Hermann Plitt. (*Vom Theologischen Studien und Kritiken.*) 8vo. pp. 48. Gotha, 1868.

Regenvolscius, **348.** (Wangerscius, Andr.) Systema Historico-chronologicum Ecclesiarum Slavonicarum per Provincias varias, præcipuè Poloniæ, Bohemiæ, Lituaniæ, Russiæ, Prussiæ, Moraviæ, &c. Distinctarum. Libris IV. adornatum; continens Historiam Ecclesiasticam, à Christo & Apostolorum tempore, ad A. D. MDCL. Opera Adriani Regenvolscii, E. P. 4to. pp. 512. Trajecti ad Rhenum, *Joannis à Waesberge*, Anno 1652.

Rieger, **721.** George Cunrad Riegers, Prof. Saltz-Bund Gottes mit der Evangelischen Saltzburgischen Gemeinde, in VIII Theilen, auf beschehene Nachfrage der Herren Liebhaber, gleich denen Böhmischen Brüdern. 8vo. pp. 792. Stuttgard, *Metzler & Erhardt*, 1732 & 1733.

—— **722.** Die alte und Neue Böhmische Brüder, als deren Merckwürdige und erbauliche Historie zur erkenntnisz und Wiederholung, besonders bey gegenwartige Zeit, Der Kirchen Gottes. Aus richtigen Urkunden also hergeleitet, das es zugleich zu einer verlangten Fortsetzung des ehemaligen Saltz-Bundes dienen kan. Von M. Georg Cunrad Rieger, Past. der Kirchen zu S. Leonh. in Stuttgard. 8vo. 4 vols. pp. 2998. Zullichau, *Gottlob Benj. Frommann*, 1734–1740.

Salig, **134.** Christian August Saligs Vollstandige Historie der Augspurgischen Confession und derselben Apologie, aus bewährten Scribenten, und gedruckten zum Theil auch ungedruckten Documenten genommen, In den ersten drey Büchern, nach chronologischer Ordnung, Biss auf den Anno 1555 geschlossenen Religions-Frieden fortgeführet. Und im vierdten Buche mit einer ausführlichen Historia Litteraria und Polemica versehen. 3 Bde. 4to. pp. 3300. Halle, 1730, 1733, 1735.

Schmidt, **432.** Historische Untersuchung der Frage; Ward das Christenthum in Böhmen von Methud nach den Grundsätzen der griechischen oder lateinischen Kirche eingeführet? Von Chr. Samuel Schmidt, Pfarrer zu Königshayn. 8vo. pp. 100. Leipzig, *P. G. Kummer*, 1789.

Schweinitz, **223.** The Moravian Episcopate. By Edmund de Schweinitz. 8vo. pp. 28. Bethlehem, 1865.

Schweinitz, **223.** The Catechism of the Bohemian Brethren. Translated from the old German, with an Introduction. By Edmund de Schweinitz. 8vo. pp. 16. Bethlehem, 1869.

—— **98** & **117.** A History of the Unitas Fratrum, from its overthrow in Bohemia and Moravia to its renewal at Herrnhut, 1627 to 1722. By Edmund de Schweinitz, S. T. D., Bishop of the Church. 8vo. pp. 16. Bethlehem, 1877.

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Sexstetter, **170.** Ægidii Sexstetters Beiträge zur böhmisch-und mährischen Brüderhistorie. Oder historische Abhandlung, Ob die heutigen böhmisch-und mährischen Brüder, oder die so genannten Herrnhuter sich billig böhmischer Märtyrer rühmen Können. Nebst einen gründlichen Nachricht von dieser Sekte. 8vo. pp. 340. Prag, *Johann Mangoldt*, 1781.

Sturm, **196.** Krátké ozwanii Doktora Wacslawa Ssturma, protikratickemu ohlássenii Gednoty Waldenské neb Boleslawské.

Wytissténé, S. Powoseniim Wysoce Dūstognéhow Bohu Otce, oswiiceneho Kniizete, pana, P. Martina Arcybistupa Prazsteho. 4to. pp. 204. (Prag), 1584.

—— **196.** Krátke Spis o gednoté Bratrii Waldenskych gestsize z Bohagest, sebrany z Knihy Wysoce vceného muze Doktora Wacslawa Ssturma z Teyna Dobrohostowa Doktora Pijsma Swatého. 4to. pp. 52. Prazstem (Prag) Letha Pane, 1585.

Sumawsky, **125.** Ziwot Jana Augusty starsjho a správce gednoty bratrské w Cechach. Sepsal Jan Blahoslaw, wydal Jos. W. Franta Sumawsky. 8vo. pp. 136. W. Praze, 1837.

Verbeck, **229.** Kurtzgefaszte Geschichte der alten und Neuen Brüder-Unität. Von J. W. Verbeck. 8vo. pp. 156. Gnadau, 1857.

Wattenbach, **163.** Beitraege zur Geschichte der Christlichen Kirche in Maehren und Boehmen. Von Wilhelm Wattenbach. 8vo. pp. 62. Wien, *Carl Gerold*, 1849.

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Zahn, **50.** Die Geistlichen Lieder der Brüder in Böhmen, Mähren und Polen in einer Auswahl, für eine Singstimme mit Begleitung des Harmoniums oder des Klaviers eingerichtet von Johannes Zahn. 4to. pp. 70. Nürnberg, 1875.

Zeysinck, **882.** Eynsende Brieff der bruder aus Behem die mann bis hieher Pickarten unnd Waldenser genant an den grosmechtigen herrn herrn Ludwig Ungarischen unde Behemischen König gesant ym iar

1525. Verdolmetzt vom Behemischem yns Deutzsche durch *Johannem Zeysinck.* 4to. pp. 16.

Zezschwitz, **218.** Die Katechismen der Waldenser und Böhmischen Brüder als Documente ihres wechselseitigen Lehraustausches. Kritische Textausgabe mit Kirchen und literargeschichtlichen Untersuchungen von Gerhard von Zezschwitz, Dr. & Prof. der Theologie. 8vo. pp. 280. Erlangen, *Theodor Blœsing*, 1863.

Ziegler, **42.** In hoc volumine hæc continentur Duplex Cõfessio Valdensiũ ad Regem Vngarie missa. Augustini de Olomucz Epistole cõtra pfidiam Valdensium. Ejusdem Doctoris bine Littere ad Regiam Majestatẽ de Heresi Valdensium. Excusacio Valdensium cõtra binas litteras Doctoris Augustini. Jacobi Zigleri ex Landau Bauarie contra Heresim Valdensium Libri quinq. Fo. pp. 340. *Melchiorq Loterus* cius Lypsensis excussit Anno M.D.XII.

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298. Kurze Darstellung der Geschichte der alten böhmisch-mährischen Brüderkirche, mit besonderer Rücksicht auf das Leben und Wirken der Bischöfe Horn, Augusta und Comenius. 8vo. pp. 140. Bunzlau, *J. B. Pohl.*

486. Bilder aus der Geschichte der Alten Böhmisch-Mährischen Brüder-Kirche. pp. 432. Zittau, *Johann Gottfried Seyfert.*

87. Codex Strahoviensis. Mit Todtenbuch der Geistlichkeit der Böhmischen Brüder. Herausgegeben von Joseph Fiedler. 8vo. pp. 100. Wien, 1863.

613. Erzahlungen aus der alten Brüdergeschichte. 8vo. pp. 142.

436. The same, translated into English. 8vo. pp. 132.

393. Die Gedenktage der alten Brüder-Kirche, nebst einem Anhange. Neue unveränderte Auflage. 8vo. pp. 160. Gnadau, *E. D. Hans*, 1848.

VI.

THE ANTI-REFORMATION, OR PERSECUTION OF THE BRETHREN BY FERDINAND THE SECOND OF AUSTRIA, AND EVENTS LEADING THERETO.

Daum, **229.** Die Verfolgungen der Evangelischen in Böhmen. Eine ernste Warnung für alle Evangelischen. Von Hermann Daum. 8vo. pp. 96. Darmstadt, *Eduard Zernin*, 1860.

Frind, **69.** Die Protestantisirung und Rekatholisirung des böhmischen Niederlandes. Ein Beitrag zur Kirkengeschichte Böhmens, von P. Anton Frind. 4to. pp. 38. Leitmeritz, 1856.

Gindely, **157.** Geschichte des Böhmischen Aufstandes von 1618 (und des dreissigjahrigen Krieges) von Anton Gindely. Erster Band. 8vo. pp. 502. Prag, *F. Tempsky*, 1869. Zweiter Bd. pp. 458. Prag, *F. Tempsky*, 1878.

Helfert, **163.** Eine patriotische Rüge und ein Bruchstück aus Slawata's grossem Geschichtswerke. Von Jos. Alex. Freiherrn von Helfert. 8vo. pp. 20. Wien, 1858.

Knapp, **796.** Oesterreichische Exulantenlieder evangelischer Christen aus der Zeit des dreiszigjährigen Krieges. Mit geschichtlichem Vorwort und einem Anhang ähnlicher Lieder herausgegeben von Albert Knapp, Stadtpfarrer zu St. Leonhard in Stuttgart. 12mo. pp. 75. Stuttgart, *J. F. Steinkopf*, 1861.

Lundorp, **279.** Böhmischer und Teutscher Krieg das ist Warhafftige beschreibunge Aller Geschicten, und handlungen, welche under beyden Kaysern Matthia und Ferdinando II. So wol im Königreich Böheim als auch in andern Ländern, Zeit wehrendem Böhmischen und Teutschen Krieges vom Jahr 1618 bis 1630. Durch Casparum Lundorpium in Truck gegeben. 4to. pp. 82. Franckfurt am Mayn. Im Jahr 1630.

Mansfield, **603.** The Appollogie of the illustrious Prince ERNESTUS, Earle of *Mansfield*, &c. Wherein from his first Entertainment, are laid open the Occasions of his Warres in *Bohemia*, *Austria*, and the *Palatinate*, with his faithfull services to the King of *Bohemia*. Translated out of the Originall French coppie. 4to. pp. 76. Printed at Heidelbergh. 1622.

Müller, **149.** Fünf Bücher vom Böhmischen Kriege in den Jahren 1618 bis 1621, nach handschriftlichen Quellen des Königlich Sächsischen Haupt-Staats-Archivs herausgegeben von Karl August Müller. 8vo. pp. 516. Dresden und Leipzig, 1841. (2 *copies*.)

Pescheck, **253.** Geschichte der Gegenreformation in Böhmen. Nach Urkunden und anderen gleichzeitigen Quellen bearbeitet von M. Christian Adolph Pescheck. Zweite ausgabe. 2 bde. 8vo. pp. 1104. Leipzig, 1850.

—— **146.** The Reformation and Antireformation in Bohemia. From the German of C. A. Pescheck, D.D. 2 vols. 8vo. pp. 902. London, *Houlston & Stoneman*, 1846.

—— **64.** Die Böhmischen Exulanten in Sachsen. Zur beantwortung der historischen Preisfrage, "Untersuchung der bis zur Mitte des XVII Jahrhunderts stattgefundenen Uebersiedelung aus Böhmen nach Sachsen, und der Folgen, welche diese für Sachsens Cultur gehabt haben." Von Christian Adolph Pescheck, Archidiaconus zu Zittau. Fo. pp. 176. Leipzig, *bei S. Hirzel*, 1857.

Scheible, **771.** Fliegenden Blätter des 16 und 17 Jahrhunderts, in sogenannten Einblatt-Drucken mit Kupferstichen und Holtzschnitten. Politischen und religiosen caricatur. Aus den Schätzen der Ulmer Stadtbibliothek wort und bildgetreu herausgegeben von J. Scheible. 12mo. pp. 334. (Mit 88 Tafeln.) Stuttgart, 1850.

299. Apologia, oder Protestation aller dreyer des Königreichs Bohaimb den Leib, und Blut unsers Herrn Jesu Christi under bayder Gestalt empfangender Ständt. Ausz was für Ursachen Sie haben ein gewisse *Defension* und Beraitschafft anordnen müssen. 4to. pp. 24. Mit Ihr Khaysz: Mayestadt Antwort an die Subutraque. pp. 4. Prag, 1618.

308. Kurtzer Bericht unnd Ableinung der Beschwerungen, welche den Evangelischen Ständen im Königreich Böhem zu dero Unglimpff beygemessen werden wollen. Sampt Käysers Rudolphi denen Evangelischen Ständen in Böheim ertheilten Mayestät Brieff. 4to. pp. 22. (Prag) Gedruckt im Jahr Christi, 1618.

317. Behemischer Landtag, Welcher im Jahr 1609. Montags nach Rogationum auffm Prägerschlosz gehalten und hernach In gegenwortigkeit des Keysers Rudolphi des Andern, Von allen dreyen Ständen des Behemischen Reichs bewilliget und beschlossen worden.

4to. pp. 176. Gedruckt zu Leipzig, *Durch Jacobum Popporeich*, 1612.

320. Variorum Discursuum Bohemicorum Nervus: New umbegossene, und mit mehrerm, auch hellerm lautendem Klang ausz—gefertigte Hussiten Glock: welche zugleich Frieden und Sturmleutet: und nicht nur die Böhmische, sondern alle Evangelische Stände ermahnet und warnet. Durch H. Johan Hussen *redivivum* genandt Martyr. (In 13 numbers.) 4to. pp. 324. Prag, 1619 & 1620.

321. 1. Apologia, oder entschuldigungs Schrifft; Aus was für unvermeidlichen ursachen alle drei Stende des löblichen Königreichs Bohaimb, Subutraq; ein Defension werck anstellen müssen. 4to. pp. 32. Prag, *Samuel Adam Weleslawin*, 1618.

2. Gründtlicher beweisz, das die, zu den Geistlichen Güttern und Clöstern gehörige Unterthanen, nach auszweisung des Majestatbriffs, und zwischen den Ständen *sub una* und *utraq*, geschehener Vergleichung befügt seyn und guttrecht haben, das sie ihnen wie auch Ihr: Kay: May: Unterthanen auff deroselben Herrschafften zu ihren Gottesdienst, Kirchen auffbawen, und Gott geruhiglich dienen mögen. 4to. pp. 10. Prag, *S. A. Weleslawin*, 1618.

3. Ober und nider Enserich, wie auch Böhemisch Journal. Das ist; Kurtze und warhaffte Beschreibung, alles dessen, was nach dem zu Ulm, zwischen den Catholischen, und unierten Protestierenden, im Landt ob: und under der Ensz, auch in Oesterreich und Böheimb, zugetragen, &c. 4to. pp. 86. München, *Raphael Sadeler*, 1621.

322. 1. Treuhertiziger, Wolgemeynter Discurs, Ob bey denen aufz der Böhemischen Unruhe entstandenen extremiteten, keine mittel zu finden, dem beschwerlichen Unwesen zu helffen und raht zu schaffen? 4to. pp. 72. *Gedruckt Im Jahr* 1620.

2. Evidentia Causæ Bohemicæ. Qua Ferdinandi II. Cæsaris legitima abdicatio, et Frederici Palatini justa electio, breviter & succincte demonstrata. 4to. pp. 76. Anno 1626.

323. 1. A reprint of "Apologia," No. 321, together with—

2. Die andere Apologia der Stände desz Königreichs Böheimb, so den Leib und Blut unsers Herrn und Heylandes Jesu Christi unter beiden Gestallt empfahen. Ausz der Böhmischen Sprach versetzt, vermehrt und verbessert. 4to. pp. 722. Anno 1619.

3. Wittenbergischer Theologen, in Gottes Wort, und desz Herrn D. Lutheri Schrifften begründte *Informatio*, ob ein Lutherischer Fürst, der Kays. May. wider die Böheimben, als Evangelischen, *assistentz* zu leisten Schuldig. 4to. pp. 16. Gedruckt im Jahre 1620.

323 b. Die Grosse oder Andere Apologia. Sampt den darzu gehorigen Beylagen. 4to. pp. 446. M.DC.XIX.

324. 1. Deductio das ist nothwendige Ausführung, Bericht und Erzehlung, deren Ursachen und Motiven: darumb Kayser Ferdinandus der ander, nach todlichem Abgang weyland Kayser Matthiæ, des Regiments im Königreich Böheimb verlustigt: und wodurch die Länder, zu der Wahl itzt regierender Königlichen Mayestät in Böheimb, vermäge ihrer Freyheiten, zuschreiten bewogen und getrungen worden. 4to. pp. 296. 1620.

2. Beylagen, die zu der Deduction Schrifft gehorig, und darinnen allegerit werden. 4to. pp. 166.

3. Relatio persecutiones quæ in Stiria &c. instituta & peracta est. Autore Amando Hanavero. 4to. pp. 26.

4. Extract von Probst Jacoben zu Stayntz in Steyr wegen Religions verfolgung in Steyermarck, Kärndten und Crain. 4to. pp. 90. 1607.

5. Jus hereditarium et legitima successio in regno Bohemiæ, Ferdinandi II Austriaci, nunc Imperatoris Augusti &c. 4to. pp. 48. Augustæ vindelicorum, apud Saram Mangiam, 1620.

6. With 6 other pamphlets for & against the claim of Frederick (chur Pfalz) to the crown of Bohemia. 4to. pp. 222. Anno 1620.

325. 1. Der Königl: May: in Böhmen Bericht und Erklarung, wider die unter dem Nahmen der Kays: May: auszgangene, und ferners angedrœte, nichtige, wider Rechtliche verbotene Mandata und Declarationes die Cron Böheim betreffendt. 4to. pp. 20. Prag, 1620.

2. Fürstl: Anhaltische geheime Cantzley, Das ist: begründe anzeig, der verdeckten, unteuschen, nachtheilgen Consilien, Anschlag und Practiken, welche der correspondierenden Union Haupter und Directores, in der Böhmischen Unruhe, zu derselben Cron, auch des H. Bömischen Reichs höchster Gefahr geführt, und ausz Sonderbarer Verordnung Gottes, durch die den 8 November jüngst fürgangene ernstliche, nambhaffte Böheimische Niderlag vor Prag, in der Anhaltischen gehaimen Cantzley in originali gefunden und der Welt kundbar worden. 4to. pp. 258. Getruckt im Jahr 1621.

3. Ander theil Anhaldischer Cancelley: das ist Gründtliche widerlegung und Bestraffung der hiebevor in Latein ausgangner Spanischer Cancelley und Teutschen Prodromus, &c. 4to. pp. 230. Im Jahr 1624.

4. Schutz der Anhaltischen gehaimen Cantzley oder deren dritten Thail. 4to. pp. 152. 1624.

5. Acta Secreta: das ist, Der unierten Protestierenden Archif. Zu rettung der Anhaltischen Cantzley wider einen darwider gemachten falschen Bericht. 4to. pp. 222. A. D. 1628.

6. Appendix; das ist zu hievorgehendem Tractat gehörige Original Schreiben. 4to. pp. 394. 1628.

7. Prodromus, oder Vortrab Nothwendiger Rettung vornehmer evangelischen Hohen und Nidern Stands wider die verfälschte also genante geheimbe Anhaltische Cantzley. 4to. pp. 56. Gedruckt im Jahre 1622.

8. Der Rom: Spanischen Cantzley Nachtrab: allen Evangelischen zur trewhertzigen warnung, in offentlichen truck gegeben. 4to. pp. 118. Anno 1624.

9. Der Rom: Spanischen Cantzley Appendix. Oder Königlicher Böhmischer Friedens Zeug. 4to. pp. 84. Anno 1625.

10. Strich durch die Spanische Cantzley: von Ludwig Camerario Nunmer Cantzlem in Böhaim, noch Raht in Haidelberg, &c. 4to. pp. 64. Brugghofen, *Victor Hauszreich*, 1624.

11. Justitia Cæsarea Imperialis, circa declarationem Banni, contra Comitem Palatinum Electorem, & circa nuperam Executionem, contra Captivos Pragenses. 4to. pp. 88. Anno 1622.

12. Deductio nullitatum quibus proscriptionem in Aula Imperatoria contra Electorem Palatinum decretam, &c. 4to. pp. 24. Anno 1621.

13. Achts Spiegel, darinnen die Nichtigkeit der partheylichen Achtserklärung wider Pfaltzgraffen Friderichen Churfürsten gründlich entdecket wird, &c. 4to. pp. 200. Mannheimb, 1622.

14. Spanischer Wolffsmagen. Oder trewhertzige und wohlmeinende Warnung vor demselben. Darinnen der Spanier und Jesuiter Vorhaben und Practicken entdecket, &c. 4to. pp. 32. 1625.

15. Newer Discurs von der Oesterreichischer Macht, von einen Spanischen Unterthanen. 4to. pp. 32. Anno 1626.

326. Furstl: Anhaltische gehaimbe Cantzley. Editio secunda & Correctior. 4to. pp. 392. Gedruckt im Jar 1621.

328. a. 1. Extract Ausz dem von der Rom. Kay. May. &c. als Königs in Böhemen, &c. den Evangelischen Landständen in der Schlesien ertheilten Majestatbrieff. 2. Desz Herrn Bischoffs zu Preszlau, &c. dawider, bey berurten Landständen, gethane Schrifftliche Protestation. 3. Und von denselben darauff erfolgte Defension. 4to. pp. 20. Gedruckt im Jahr 1610.

b. Bericht und Erzehlung: des Imbgangs Feyer und Frewden Fest, so zu Rom gehalten worden, wegen des erlangten Sigs und Victori, wider die Rebellen desz Königreichs Böhem. Den 8 May, 1622. 4to. pp. 16. Augspurg, *bey Johann Ulrich Schonigk.*

329. A most true Relation of the late Proceedings in Bohemia, Germany, and Hungaria. Dated the 1, the 10, and 13th of July, this present yeere 1620. As also of the happie Arrivall of Sir Andrew Gray into Lusatia. Together with the Articles of Peace betweene the Catholikes and the Princes of the Reformed Religion in the City

of Ulme, the third of July last. Faithfully translated out of the high Dutch. 4to. pp. 22. Dort, 1620.

330. Gründtliche Anzeig, was zwischen Chur-Pfalz und Bayrn in jetziger betrübten Böheimischen, und durch dieselb, fast im gantzen Heil: Rom: Reich, auch in den benachbarten Landen entstandener Unruhe, gehandlet und tractiret worden, &c. 4to. pp. 134. München, *Anna Bergin*, 1621.

331. 1. Bömischen Sachen. Ferrnere vertrewliche communication das Böhmische Religionwesen betreffend. 4to. pp. 20. 1618.

2. Der Ursachen warum die Herren Stände der Cron Boheimb Ihre Durch, Ertzherzog Ferdinandum, &c. Zu ihrem Könige nicht können annemen, noch erkennen, &c. 4to. pp. 14. 1619.

3. Räthliches Bedenken uber die Böhmischen Unruhen, &c. 4to. pp. 57. Anno 1619.

4. Gnädigste Antwort die der Churfurst und Hertzog zu Sachssen, des Königreichs Böhmen Abgeordneten schrifftlich ertheilen lassen, &c. &c. 4to. pp. 22. 1620.

5. Antwortschreiben; der Böhaimischen Ständt an Maximilian Herzog in Bayrn. 4to. pp. 6. Augspurg, 1620.

6. Unser Friderichs Von Gottes Gnaden Königs in Böheim, &c. Offen Auszschreiben, Warumb Wir die Cron Böheim, und der incorporirten Länder Regierung auff Uns genommen. 4to. pp. 24. Prag, 1619.

7. Prägerische Execution, Das ist: Gründliche Relation, welcher gestalt auff der Rom. Kays. Mayest gnedigisten Befelch und Verordnung die Böhemischen gewesenen Directores, von Grafen, Herren, Ritter und Bürgerstands Personen, Montags den 11 (21) Junij, dieses 1621 Jahrs, in der Königlichen Hauptstadt Prag seynd justificirt und hingerichtet worden. 4to. pp. 14.

332. 1. Böhmische Biebel, oder Schaw Spiegel, &c. So ausz Heyliger Schriefft zusammen verfasset, sehr tröstlich zu lesen. 4to. pp. 16. Prag, *Johannes Armgart*, 1620.

2. Artickel welcher in aller dreyer Herren Stande des Königreich Boheim, berahtschlaget, und geschlossen worden sein, im Jahre 1619. 4to. pp. 120. Prag, *Daniel Carolides von Carlsberg.*

333. Bohemicum Catharticum, oder Böhmisch Purgierpulver, in welchem Hochwichtige Schrifften so in werender Böhmischen unruh, vor, Inn und nach der Crönung ihres Königs Friderici, &c. auszgefertiget und verhandelt worden zu finden. 4to. pp. 94. Gedruckt im Jahr 1620.

403. 1. Fernere verträvliche *Communication*, das Böhmische Religionwesen betreffend. 4to. pp. 20. 1618.

2. Copien etlicher denckwurdigen Schrifften von Ferdinand II und die Herren Churfürsten am Kön. Mayest. in Böhmen, Pfalzgrafen, &c. 4to. pp. 64. Anno 1620.

3. Johannis Ziska von Kelch, General Oberstens der Evangelischen in Böhmen Mandat und Vermahnung an Aller recht glaubige Christen im Königreich Böhmen. 4to. pp. 8. 1620.

4. Consilium ad Electores, Principes, Comites, Nobiles, ac Respublicas Evangelicas. Occasione Bohemicæ alterationes Anno 1618. 4to. pp. 16. Impressum Cosmopoli, 1621.

472. Lamentatie des Pfaltz Graeff ouer syn Gepretendeerde Croon von Bohemen, Gheschreuen inde stadt Praeghe den lesten November 1620. Overghesedt oot de Hooch-Duytsche sprake in onse Nederlantsche Tale. Eerst Ghedruckt in December, 1620. (Sm. 4to. pp. 8.) T'Hantwerpen, By *Abraham Verhoeven.*

472. La grande cruaute et tyrannie exercee en la personne de Reverend Pere en Dieu, Jean Sareander de Holoshouen en Moravie, province de Boëme, par les pervers Heretiques & infidelles. Ensemble les miracles qu'il a faict apres sa mort. 12mo. pp. 14. A Lyon, *Francis Yvrad*, 1621.

501. Juramentum, quod hodierna die Sacerdotes consistoriani sub utraque, in regno Bohemiæ, Archiepiscopo Pragensi præstare tenentur. 4to. pp. 6. Anno 1609.

797. Ein Tag aus der böhmischen Geschichte. 12mo. pp. 104. Leipzig, *Fr. Wilhelm Grunow.* 1845.

VII.

THE LINK BETWEEN THE ANCIENT AND MODERN CHURCHES OF THE BRETHREN FORMED BY THE LIVES AND LABORS OF THE BISHOPS COMENIUS AND (*HIS GRANDSON*) JABLONSKI.

Comenius, **841.** Manualnjk, aneb Gadro cefe Biblj Swaté, Summu wsseho, co Buh Lidem I, k Werenj wygewif. II, k Czinenj porucif. III, k Ocekáuánj zaslibif. Pilné a gasne obsahuajcy. Misto nowé swjce sedjcym gessté w temnostech Zpusstenj sweho Cyrkwe ceské ostatkum podane. [*A handbook of the marrow of the holy Bible; the sum of what God has revealed for man to believe; commanded him to do; and taught him to expect.*] By John Amos Comenius. 12mo. pp. 934. Amstelodami, *Gabriele a Roy.* 1658.

—— **769.** Kirchen-Ordnung, wie sie in der vereinigten Böhmischen Brüderschafft gehalten wird. Newlich aus dem Böhmischen verdeuscht (*by J. A. Comenius?*). 12mo. pp. 170. Polnischen Lissaw, 1633.

—— **806.** Ratio Disciplinæ ordinisque Ecclesiastici in Unitate Fratrum Bohemorum. Ad antiquum exemplar recusa, Notisque illustrata. Cum præmissa de Ecclesiæ Bohemicæ ortu, progressu, mutationibusque historiola. Et subjuncta ad Ecclesias parænesi. De J. A. Comenius, Moravus. 12mo. pp. 174. Amsterodami, *Christophori Cunradi.* Anno 1660.

—— **180.** Jo. Amos Comenii Eccl. FF. Boh. Episcopi, Historia Fratrum Bohemorum, eorum ordo et disciplina Ecclesiastica, ad ecclesiæ recte Constituendæ exemplar, cum Ecclesiæ Bohem. ad Anglicanam Paranesi. Accedit ejusdem auctoris Panegersia, sive excitatorium universale, ad cuiusuis ordinis & loci in Europa viros, quo salubria suppeditantur consilia, &c. Ex opere ejus, ut vocat

Pansophico, nondum editio desumtum. Præmissa est prefatio Jo. Francisci Buddei P. P. 4to. pp. 324. Halæ, *Typis et imp. Orphanotrophii*, 1702.

Comenius, **631** & **705**. Kurz-gefaszte Kirchen-Historie der Böhmischen Bruder, wie solche Johann Amos Comenius, weyland letzter Bischoff der vereinigten Brüder-Gemeine in Böhmen, Lateinisch beschrieben, hernach aber, um des erbaulichen Inhalts willen, Nebst einem Glaubens-Bekanntnisz, Etlichen zur Erläuterung dienlichen Briefen, und der fürtrefflichen Kirchen-Ordnung derselben, ins Teutsche übersetzet. 8vo. pp. 536. Schwabach, *Johann Jacob Enderes*, 1739.

—— **842** & **843**. Historia persecutionum Ecclesiæ Bohemicæ, Jam inde a primordiis conversionis suæ ad Christianismum, hoc est, Anno 894 ad Annum usque 1632 Ferdinando Secundo Austriaco regnante. In qua *Inaudita hactenus Arcana politica, consilia artes, præsentium bellorum veræ causæ & judicia horrenda exhibentur*. Nunc primum edita cum duplici Indice. 18mo. pp. 474 (Amsterdam) Anno Domini 1648.

—— **830**. Kurtzer Historischer Begriff, der Verfolgungen, welche über die Böhmische Kirchen ergangen, von dem anfang ihres Christenthums, das ist, von dem 894 Jahr, von der Geburt Christi, des Herren, gezellet, bisz auff das Jahr 1632. Zuvor in Lateinischer Sprach auszgegangen, nun aber in die Teutsche Sprach übergesetzet. 18mo. pp. 692. Gedruckt im Jahr Christi 1650.

—— **826**. The History of the Bohemian Persecution, from the beginning of their conversion to Christianity in the year 894, to the year 1632, Ferdinand the 2d of Austria Reigning. In which the unheard of Secrets of policy, Arts, and dreadfull Judgements are exhibited. 12mo. pp. 384. London, *John Walker*, 1650.

—— **790**. Hystoria O Protiwenstwjch Cyrkwe Czeske, hned od pocatku gegjho na Wjru Krestanstau obracenj, w Leta Pané 894, az do Leta 1632, za panowanj Ferdynanda druheho. 12mo. pp. 432. Tlaceno Leta P. 1655.

—— **700**. Martyrologium Bohemicum. Oder die Böhmische Verfolgungs-Geschichte vom Jahr 894 bis 1632. Ubersetzt von Joh. Theos. Elsner. Nebst Vorhericht und Zugaben. 8vo. pp. 624. Berlin, 1766.

—— **648**. Das Persecutionsbüchlein. Geschichte der Verfolgungen des Evangeliums in Böhmen. Nach der lateinischen Originalausgabe vom Jahre 1648, deutsch bearbeitet von Bernhard Czerwenka. 8vo. pp. 418. Gütersloh, *C. Bertelsman*, 1869.

See also Gossner, No. 497, *and Whately, No.* 422.

Comenius, **837.** Hystorya O Vmucenja Smrti, Pohrbu, v Wzkrjssenj, Pana nasseho Gezisse Krysta. Wydana w Lessné Polskem 1631. w Amsterodami 1663. 12mo. pp. 504. (*With portrait of Comenius, the author.*) w Berlinë v *Karka Fridericha Rellstaba*, Leta Pane, 1757.

—— **483, 758** & **774.** J. A. Comenii Erste Liebe. Das ist, In Gottes Nahmen gethane Vermahnung an die, von der sogennanten Brüderlichen Einigkeit das sie sich zur ersten, von ihnen verlassenen Liebe wenden Solten. In einer Vor-und Nachrede zu Joh. Lasitii achten Buch seiner Historie, zur nothigen Warnung und Besserung, in deutscher Sprache mitgetheilt. 8vo. pp. 176. Frankfurt und Leipzig, 1743.

—— **461.** Kirchen, Haus und Hertzens Musica, oder der Heiligen Gottes auff Erden Erlustigungs-Kunft, in Singen und Gott loben, bestehend: Alt und New. In drey Theil getheilet. I. Desz Königlichen Propheten Davidis, und der alten Israelitischen Kirchen, Psalmen. 8vo. pp. 160.

II. M. Johannis Hussi, und seiner getrewen Nachfolger, der Böhmischen Brüder, Geistliche Gesänge. pp. 288.

III. D. Martini Lutheri, und Seiner trewen Gehülffen, Geistreiche Lieder. pp. 152.

(*Arranged, and with introductory prefaces, pp.* 28, *by J. A. Comenius.*) *In Amsterdam, Bey Johann Paskowsky, und Joh. Theophil Kopydlansky.* Im Jahr 1661.

—— **428.** Lux in Tenebris Hoc est Prophetiæ Donum quo Deus Ecclesiam evangelicam (in Regno Bohemiæ & incorporatis Provinciis) sub tempus horrendæ ejus pro Evangelio persequutionis, extremæque dissipationis, ornare, ac paternè solari, dignatus est. Submissis de statu Ecclesiæ in Terris, præsenti & mox futuro, per *Christophorum Cotterum Silesium, Christinam Poniatovium Bohemum, & Nicolaum Drabicium Moravum*, Revelationibus verè divinis, ab anno 1616 usque ad annum 1656 continuatis. *Quæ nunc è Vernacula in Latinam fideliter translatæ in Dei gloriam, afflictorum solatiæ, aliorumque salutarem informationem, ipsius Oraculi jussu in lucem dantur.* 4to. pp. 648. (Thus 40, 172, 96, 204, & 136.) Anno inchoandæ liberationis 1657.

—— **419.** Historia Revelationum *Christophori Kotteri, Christinæ Poniatoviæ, Nicolai Drabicij.* & quæ circa illas varie acciderunt, usque ad earundem Anno 1657 publicationem, & post publicationem. *In conspectu Dei & Ecclesiæ posita fideli testificatione ejus qui* (*Deo ita disponente*) *omnium istorum autoptes, collector, conservator editorque fuit.* 4to. pp. 272 & 28. Anno 1659. (2 *copies, one with, the other without, the last* 28 *pages.*)

—— **791.** Revelationum Divinarum, In usum Seculi nostri quibusdam nuper factarum, Epitome. *Ad cito, quid sibi præsens terribilis*

Mundi commotio velit pervidendum, indéque serio metum Dei concipiendum; & per pœnitentiam veram ultimum interitum prœveniendum; Habac. 2 vers. 2. *Scribe* VISUM *perspicuè in* TABULIS, *ut* PERCURRAT LECTOR. [Historia rerum istarum brevi sequetur.] Anno 1663. Sm. 8vo. pp. 22 & 552. Benham, in "*Some account of Comenius,*" prefixed to "*The School of Infancy,*" quoting from Freytag, says 22 and 536, which is erroneous. The pages are numbered consecutively 22 and 548; then follow four supplementary pages numbered 533 to 536. Hence the error of Freytag.

Comenius, **360.** Lux e Tenebris, novis radiis aucta. *Hoc est:* Solemnissimæ Divinæ REVELATIONES, in usum seculi nostri factæ. Quibus I. *De Populi Christiani extrema corruptione lamentabiles querelæ instituuntur.* II. *Impœnitentibusque terribilis Dei plagæ denuntiantur.* III. *Et quomodo tandem Deus* (deleta Pseudo-Christianorum, Judæorum, Turcarum, Paganorum, & omnium sub Cœlo Gentium Babylone) *novam verè Catholicum, donorū Dei luce plenè coruscante Ecclesiam constituet; et quis jam status ejus futurus sit ad finem usqu; seculi* explicatur. Per immissas Visiones, & Angelica Divináque alloquia, facta I. CHRISTOPHORO KOTTERO Silesio, *ab Anno* 1616 ad 1624. II. CHRISTINÆ PONIATOVIÆ Bohemæ, *Annis* 1627, 1628, 1629. III. NICOLAO DRABICIO Moravo, *ab Anno* 1638 ad 1664. *Cum privilegio Regis Regum & sub favore omnium Regum Terræ, recudendi hæc ubiubi gentium, dones omnia reddantur nota omnibus sub Cœlo populis & linguis.* 4to. pp. 1122 [viz. Preface dedications &c. 48, Kotter 168, Poniatoviæ 164, Drabicius 536, Index 56. Continuation of Drabicius 30, and, as an Appendix, Dedicatory epistles 28. Apology for this edition of the book, 92]. Annis 1664, 1665, & 1667.

In the description of this book Benham (No. 386, page 152), or Freytag, from whom he quotes, omits 165 pages, and says that Comenius, in the dedication of Chap. 66, has written his name Comenio. My copy reads "Vale &c. 9 Febr. 1629 *Tuus in Christo* COMENIUS," as does also one in the Church Library at Bethlehem, Penn. W. G. M.

—— **832.** J. A. Comenii Physicæ ad Lumen Divinum reformandæ Synopsis. Post annos à prima editione 28 ab ipso Authore recognita, Principiorumque Mosaicorum firmiori demonstratione aucta. 12mo. pp. 351. Amstelodami, *Joan. Janssonium,* 1663.

—— **836.** Naturall Philosophie reformed by Divine light; or a synopsis of Physicks: By J. A. Comenius. With a briefe Appendix touching diseases with their general remedies, by the same author. 12mo. pp. 300. London, *Robert and William Leybourn,* 1651.

Comenius, **180.** Jo. Amos Comenii, de rerum humanarum emendatione consultatio Catholica, ad genus humanum ante alios vero ad eruditos, religiosos, potentes Europæ. 4to. pp. 112. Halæ, 1702.

—— **792.** J. A. Comenii Janua Aurea reserata quatuor linguarum, sive compendiosa methodus Latinam, Germanicam, Gallicam & Italicam. Cum quadruplici Indice, A Nathanaele Duvez, in Idioma Gallicum & Italicum traducta. Sm. 8vo. pp. 622. Lugd. Bat. *Ex officina Elsevitiorum*, 1640.

—— **849.** J. A. Comenii Janua aurea reserata Linguæ Latinæ. Cum indice locupletissimo. 24mo. pp. 432. Lugd. Bat. *ex Off. Elsevitiorum*, 1643.

—— **731.** Latinæ linguæ Janua reserata. The Gate of the Latine tongue unlocked. Per Joannem A. Comenium. With an etymological index alphabetically disposed by W. D. 8vo. pp. 736. London, *Wm. Du Gard*, 1656.

—— **732.** The gate of languages unlocked: or a seed-plot of all arts and tongues; containing a ready way to learn the Latin and English tongue. Translated from Comenius by Thos. Horn and Joh. Robotham. 8vo. pp. 416. London, *E. Cotes*, 1667.

—— **584.** Janua Linguarum reserata Aurea: sive seminarium Linguarum et scientiarum omnium. a J. A. Comenii Latinè composita, & ab eodem in Bohemicum, ab aliis vero in Germanicum et alias idioma translata. *Editio Latine-Germanica undecima, Bohemica secunda.* 4to. pp. 512. Pragæ, *Paulus Postrzshacz*, 1669.

—— **430.** Janua linguarum reserata aurea, a Joanne Amos Comenio. Mit dem Bildnisse und der Lebensbeschreibung des Verfessers von Karl Ignatz Tham. Sechste Auflage. 8vo. pp. 276. Prag, *Gottlieb Haase*, 1805.

—— **701.** Joh. A. Comenii. Orbis Sensualium picti pars prima. Der sichtbaren Welt erster theil. Das ist aller vornehmsten Weltdinge, und Lebens-Verrichtungen, Vorbildung und Benahmung. 8vo. pp. 424. Noribergæ, *Martini Endteri*, 1732.

—— **733.** Joh. Amos Comenii Orbis Sensualium Pictus. Translated into English by Charles Hoole, M. A. 12th edition. 12mo. pp. 218. London, *S. Leacroft*, 1777.

—— **232.** Jana Amosa Komenského Didaktika. 8vo. pp. 288. Prag, 1849.

—— **811.** Johan-Amos Comenii De iterato Sociniano Irenico iterata ad Christianos Admonitio. Sive pseudo-irenici, veri autem Christomastigis, Danielis Zwickeri, Superbus de Christo æternitatis Thronô dejecto Triumphus, Virtute Dei dissipatus et dissipandus. 12mo. pp. 216. Amstelredami, 1661.

—— **775.** De Irenico Irenicorum. Hoc est: Conditionibus Pacis à Socini Secta reliquo Christiano Orbi oblatis, Ad omnes Christianos

facta admonitio A Johan-Amos Comenio. Sm. 8vo. pp. 242. Amstelodami, Impressi *Chr. Cunradus*, 1660.

Comenius, **811.** Socinismi Speculum *uno intuitu Quicquid ibi creditur, aut non creditur, exhibens.* Ex ipsorummet propria Confessione concinnatum—a Johan-Amos Comenio. 12mo. pp. 86. Amstelredami, *Johannis Paskovii*, 1661.

—— **429.** Unum necessarium, Scire quid sibi sit necessarium, in Vita & Morte, & post mortem. Quod non-necessariis Mundi fatigatus, & ad unum necessarium sese recipiens, senex J. A. Comenius anno ætatis suæ 77 Mundo expendendum offert. *Terentius.* Ad omnia ætate sapimus rectius. 4to. pp. 80. Amsterodami, *apud Christophorum Cunradum*, 1668.

—— **845.** Dasselbe. 24mo. pp. 262. Lipsiæ, *Benjamin Waltherum*, 1724.

—— **846.** Das einige Nothwendige, nemlich Wissen, was dem Menschen im Leben, im Tode, und nach dem Tode nothwendige sey, welches der durch unnöthige Dinge der Welt abgemattete, und nun nach dem einigen Nothwendigen Strebende Alte Johann Amos Comenius in seinem 77 sten Jahr der Welt zu bedencken vorleget. Aus dem Lateinischen. Wobey das Leben des Auctoris befindlich. 24mo. pp. 440. Franckfurt und Leipzig, 1755.

—— **748.** J. A. Comenii Centrum Securitatis, oder Grund der wahren Sicherheit, das ist eine deutliche Vorstellung wie in dem einigen Gott und Ergebung in seinen Willen einzig und allein die wahre Ruhe Sicherheit und Vergnügen dieses gegenwartigen Lebens bestehe. Aus dem Böhmischen. 12mo. pp. 208. Berlin, 1736.

—— **758.** Dasselbe. Leipzig, *Sam. Benj. Walther*, 1737.

—— **678.** Labyrinth der Welt, nebst glücklichem Ausgang aus demselben. Eine uebersetzung. (vom Böhmische von Comenius.) 12mo. pp. 270. Potsdam, *Carl Christian Horvath*, 1781.

Benham, **386.** The School of Infancy. An essay on the education of youth during their first six years. By John Amos Comenius. pp. 76. To which is prefixed a sketch of the life of the Author by Daniel Benham. pp. 176. London, *W. Mallalieu & Co.*, 1858.

Gindely, **91.** Ueber des Johann Amos Comenius Leben und Wirksamkeit in der Fremde. Von Dr. Anton Gindely. 8vo. pp. 69. Prag, 1855.

Palacky, **748.** Das Leben des Johann Amos Comenius, Bischofs der Böhmischen Brüderkirche (nach Palacky), und dessen Testament der sterbenden Mütter der Brüder-Unitat. 12mo. pp. 80. Leipzig, *C. H. Reclam*, 1866.

Jablonski, D. E., **103.** Historia Consensus Sendomiriensis, inter Evangelicos Regni Poloniæ, et M. D. Lithuaniæ in Synodo generali Evangelicorum utriusque partis, Sendomiriæ An 1570. Die 14 Aprilis initi. Studio & Opera Danielis Ernesti Jablonski, D. 4to. pp. 276. Berolini, *apud Ambrosium Haude*, 1731.

—— **133.** Christliche Predigten, über verschiedene auserlesene Sprüche Heil. Schrifft, zu verschiedenen Zeiten gehalten, und nun herausgegeben, von Daniel Ernst Jablonski, D. 4to. 5 Bde. pp. 2450. Berlin, *Haude & Spener*, 1727 to 1755.

—— **88.** Correspondence and other MSS. of Bishop D. E. Jablonski and his son Paul Ernst.

Jablonski, P. E., **746.** Exercitatio historica-theologica de Nestorianismo, et illa imprimis Nestorianorum phrasi, qua Humanum Christi Naturam, Templum Divinitatis vocare solebant. Auctore Paulo Ernesto Jablonski. Sm. 8vo. pp. 110. Berolini, *apud Ambrosium Haude*, 1724.

—— **880.** Pauli Ernesti Jablonski, Doctoris Theologi, Pantheon Ægyptiorum, sive de Diis eorum Commentarius, cum Prolegomenis de religione et theologia Ægyptiorum. 8vo. Francofurti ad Viadrum sumptibus *Joan. Christ. Kleyb.* Pars I. pp. 316—1750. Pars II. pp. 278—1752. Pars III. pp. 424—1752.

—— **534.** Pauli Ernesti Jablonski Institutiones historiæ Christianæ Antiquioris. Editio nova, 2 vols. 8vo. pp. 688. Groningæ, 1769. Tomus 3. Historiam recentissimam Seculi decimi octavi continens. Conscripsit Eberh. Henr. Dan Stosch. Emendavit auxit et ad hoc usque tempus continuavit Abrah. Phil. God. Schickedanz. O. pp. 494. Francofurti ad Viadrum, 1786.

VIII.

THE LIFE AND WRITINGS OF COUNT ZINZENDORF.

Baner, **870.** Zinzendorf und der Brüder-Unität. In "Einfluss des Englischen Quäkerthums." (Pages 68 to 127.)

Bovet, **119.** Le Comte de Zinzendorf. Par Félix Bovet. Deuxième edition revue et augmentée. 8vo. Tomes 2, pp. 554. Paris, 1865.

—— **376.** The Banished Count; or the Life of Nicholas Louis Zinzendorf. From the French of M. Félix Bovet. By Rev. John Gill. 8vo. pp. 322. London, *James Nisbet & Co.*, 1865.

Brauns, **482.** Leben des Grafen von Zinzendorf. Dargestellt von Ferdinand Brauns. 8vo. pp. 236. Bielefeld, *Velhagen & Klasing*, 1850.

Burkhardt, **396.** Zinzendorf und die Brüdergemeine. Dargestellt von G. Burkhardt. Lehrer am Theol. Seminar in Gnadenfeld. 8vo. pp. 180. Gotha, *Rud. Besser*, 1866.

Daniel, **482.** Geistlicher Lieder und Dichtungen des Grafen Nicolaus Ludwig von Zinzendorf. Ausgewählt und herausgegeben von Dr. Hermann Adalbert Daniel, Inspector am Pædegogium zu Halle. pp. 210. Bielefeld, *Velhagen und Klasing*, 1851.

Duvernoy, **517.** Kurzgefaszte Lebensgeschichte Nicolai Ludwigs Grafen und Herrn von Zinzendorf und Pottendorf, von Jacob Christoph Duvernoy. 8vo. pp. 138. Barby, 1793.

Gebauer, **819.** Stimmen evangelischer Wahrheit aus der Brüdergemeinde. Auswahl aus Zinzendorfs und Albertinis Schriften von D. August Gebauer. 12mo. pp. 294. Stuttgart, 1846.

Geiszler, **380.** Das Andenken des Herrn Johann Adam Low; von M. Johann Gottfried Geiszler. Nebst einem Briefwechsel zwischen

den Herrn Grafen Ludwig von Zinzendorf, und dem Wohlseel. Herrn Low, vom Jahr 1746. 4to. pp. 60. Gotha, 1775.

Glaubrecht, **520.** Zinzendorf in der Wetterau. Ein Bild aus der Geschichte der Brüdergemeinde dem Volke dargestellt von O. Glaubrecht. Ronneburg. Marienborn. Herrnhaag. 2te Aufl. 8vo. pp. 502. Druck of *Kohler & Teller.* Offenbach am Mayn, 1860–5.

Hutton, James. See Zinzendorf, Nos. 407 & 877.

Jacob, **235.** Essai sur Zinzendorf et sur l'Église de Herrnhut. Thése présentée a la Faculté de Théologie protestante de Strasbourg, par Émile, Edouard Jacob. 8vo. pp. 60. Strasbourg, *Veuve Berger-Levrault*, 1852.

Jung, **366.** Der in dem Grafen von Zinzendorf noch lebende und Lehrende wie auch leidende und Siegende Doctor Luther, Allen verständigen und redlichen Leuten der beyden evangelischen Religionen, vor Augen geleget von Wilhelm Friedrich Jung, Lutherischen Pastor in der Wetterau. 4to. pp. 392. Franckfurt und Leipzig, 1752.

Kölbing, **445.** Der Graf von Zinzendorf dargestellt aus seinen Gedichten. Eine Skizze von F. W. Kölbing. 8vo. pp. 80. Gnadau, 1850.

Korner, **891.** Die kursächsische Staatsregierung dem Grafen Zinzendorf und Herrnhut bis 1760 gegerüber. Nach den Acten des Hauptstaatsarchivs zu Dresden dargestellt von Ferdinand Körner, Dr. und Kirchenrath in Schleiz. 8vo. pp. 120. Verlag von *Bernhard Tauchnitz*, Leipzig, 1878.

Müller, **620.** Bekenntnisse merkwürdiger Männer von sich selbest. Herausgegeben von Johann Georg Müller. (Dritter Bde.) Zinzendorf. 8vo. pp. 302. Winterthur, 1795.

Pilgram, **162.** Leben und Wirken des Grafen Nicolaus Ludwig von Zinzendorf. Betrachtet aus Katholischen Glaubens principien von Friedr. Pilgram. 8vo. pp. 150. Leipzig druck, von *J. S. Wassermann*, 1857.

Plitt, **236.** Zinzendorfs Theologie. Dargestellt von D. Hermann Plitt. Erster Bd. Die ursprüngliche gesunde Lehre Zinzendorfs, 1723–1742. Zweiter Bd. Die Zeit krankhafter Verbildungen in Zs. Lehrweise 1743–1750. Dritter Bd. Die wiederhergestellte und abschlieszende Lehrweise Zinzendorfs 1750–1760. 3 Bde. 8vo. pp. 1570. Gotha, Fried. Andreas Perthes, 1869–1874.

Rantzau, **219.** Het Leven van Nicolaus Lodewyk Graaf en Heer van Zinzendorf en Pottendorf, mit het Hoogduitsch vertaald door E. Baron van Rantzau. Archivarius der Broeder-Unitat. Zijnde hier bijgevoegd een Aanhangsel van J. G. Muller, Een zeer geleerd Man in Zwitzerland. 8vo. pp. 356. Dordrecht, *A Blussé en Zoon*, 1796.

Reichel, **530.** Leben des Grafen von Zinzendorf, Stifters der Brüdergemeine. Von Gottlieb Benjamin Reichel. 8vo. pp. 360. Leipzig, *bey Karl Franz Köhler*, 1790.

Rothe, **378.** Johann Andreas Rothens, Prediger zu Berthelsdorf, Verzeichnisz und neue Ubersetzung der meisten Oerter H. Schrifft welche in denen Grund-Sprachen einen mehrern Nachdruck haben. Nebst einer Nacherinnerung von Graf Ludwig von Zinzendorff. 4to. pp. 88. 1727.

Schrautenbach, **395.** Der Graf von Zinzendorf und die Brüdergemeine seiner Zeit. Dargestellt durch Ludwig Carl Freiherrn von Schrautenbach. Herausgegeben von F. W. Kölbing. 8vo. pp. 552. Gnadau, *H. L. Menz*, 1851.

Schröder, **368.** Der Graf Zinzendorf und Herrnhut, oder Geschichte der Brüderunität bis auf die neueste Zeit und Schilderung ihrer Institute und Gebrauche. Von Dr. Johann Friedrich Schröder. 8vo. pp. 368. Nordhausen, *Adolph Buchting*, 1857.

—— **369.** Dasselbe, zweite Auflage, mit Portrait des Grafen Zinzendorf. 8vo. pp. 372. Leipzig, *Carl Wilfferodt*, 1863.

Spangenberg, **108.** M. Aug. Gottl. Spangenbergs Declaration über die zeither gegen Uns ausgegangene Beschuldigungen, sonderlich die Person unsers Ordinarii betreffend. Nebst einem Vorbericht von dem gesamten Synodo Unitatis Fratrum. 4to. pp. 132. Leipzig und Goerlitz, 1751.

—— **107.** M. A. G. Spangenbergs Darlegung richtiger Antworten auf mehr als dreyhundert Beschuldigungen gegen den Ordinarium Fratrum nebst verschiedenen wichtigen Beylagen. 4to. pp. 332. Leipzig und Görlitz, 1751.

—— **106.** M. A. G. Spangenbergs Apologetische Schlusz-Schrift, worin über tausend Beschuldigungen gegen die Brüder-Gemeinen und ihren zeitherigen Ordinarium nach der Wahrheit beantwortet werden. 4to. pp. 770. Leipzig und Gorlitz, 1752.

—— **500.** Leben des Herrn Nicolaus Ludwig, Grafen und Herrn von Zinzendorf und Pottendorf, beschrieben von August Gottlieb Spangenberg. 8 Theile in 3 Bde. 8vo. pp. 2365. Barley 1772 zu 1775.

—— **394.** The Life of Nicholas Lewis Count Zinzendorf. By the Rev. August Gottlieb Spangenberg. Translated from the German by Samuel Jackson, Esq. With an introductory preface by the Rev. P. Latrobe. 8vo. pp. 548. London, *Samuel Holdsworth*, 1838.

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For answers to many of the objections urged by the foregoing writers against Count Zinzendorf and the Brethren, see Spangenberg, page 66 of this Catalogue, Nos. 106, 107, and 108.

X.

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—— **409.** Sechs und dreisig Reden, in den Jahren von 1825 bis 1831. von Bischof v. Albertini. Zweyte Sammlung. 8vo. pp. 350. Gnadau, 1833.

—— **408.** Sammlung auserlesener Predigten zur Beförderung des wahren Christenthums. Enthaltend dreiszig Predigten von Bischof v. Albertini. 8vo. pp. 360. Reutlingen, 1840.

—— **569** & **816.** Geistliche Lieder, von Bischof v. Albertini.

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Bird, **459.** Asaph, or the Herrnhutters; being a rhythmical sketch of the principal events, and most remarkable institutions in the Modern History of the Church of the Unitas Fratrum, commonly called Moravians. By one of its members (Miss Selina Bird). 8vo. pp. 156. London, *Ogle, Duncan & Co.*, 1822.

Bistill, **702.** Sought so late but found so fully. Memorials of J. B. By Lydia Bistill. 24mo. pp. 24. Bristol, *J. Wright & Co.*

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See also Heim, **347**, and Schweinitz, **250.**

Bost, **440.** Histoire ancienne et moderne de l'Eglise des Frères de Bohème et de Moravie, depuis son origine jusqu'en 1741. Par A. Bost, *Ministre du Saint Evangile.* Tomes 2. 8vo. pp. 816. Geneve, *Mme. Susanne Guers*, 1831.

—— **706.** History of the Moravians. By A. Bost, Geneva. Translated from the French, and abridged. With an Appendix. A new edition. 12mo. pp. 414. *The Religious Tract Society*, London, 1862.

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—— **551.** Evangelisches Kirchen- und Haus-Gesang-Buch, zum Gebrauch der Evangelischen Kirch-Gemeinen in Grosz Hennersdorf und Bertholdsdorf. 8vo. pp. 612. 1767.

—— **547.** Gesangbuch, zum Gebrauch der evangelischen Brüdergemeinen. 8vo. pp. 960. Barby, *Lorenz Fried. Spellenberg*, 1778.

—— **549.** Dasselbe. 8vo. pp. 960. Barby, 1783.

—— **550.** Dasselbe. 8vo. pp. 1030. Gnadau, 1839.

—— **548.** Historische Nachricht vom Brüder-Gesangbuche des Jahres 1778 und von dessen Lieder-Verfassern. Zweite Auflage. 8vo. pp. 240. Gnadau, 1851.

—— **795.** Das Liturgien-Büchlein nach der bey den Brüdern dermalen hauptsächlich gewöhnlichen Singe-Weise von neuem revidert, und in dieser bequemen Form ausgegeben von dem Cantore Fratrum Ordinario. 18mo. pp. 218. London, 1755.

—— **554.** Liturgische Gesänge der evangelischen Brüdergemeinen, aufs neue revidirt und vermehrt. 8vo. pp. 192. Barby, 1791.

—— **555.** Dasselbe. (Mit Litaneyen fur die Chöre.) pp. 240. Barby, 1806.

—— **556.** Dasselbe. pp. 176. Gnadau, 1816.

—— **557.** Dasselbe. pp. 252. Gnadau, *G. D. Hans*, 1839.

—— **558.** Liturgische Gesänge über biblische Texte. Zur gemeinschaftlichen und zur Privat-Erbauung. 8vo. pp. 416. Gnadau, 1853.

—— **559.** Samlung alter und neuer Lieder und Verse Sämtlich aus dem Gesangbuch der evangelischen Brüdergemeinen vom Jahr 1778 8vo. pp. 240. Basel, 1784.

—— **560.** Dasselbe. pp. 320. Basel, 1811.

—— **561.** Sammlung von Kirchenliedern aus dem Gesangbuche der evangelischen Brüdergemeinen. 8vo. pp. 268. Basel, *Felix Schneider*, 1824

Gesängbuch, **562.** Auszug aus dem Gesangbuche der evangelische Brüdergemeine. 8vo. pp. 272. Basel, 1856.

—— **562.** Die Choral Melodien der evangelischen Brüdergemeine im Auszuge. 8vo. pp. 56. Coblenz, *Philipp Werle*, 1855.

—— **563.** Kleine Seelenweide für hungrige und durstige Schäflein (aus dem Brüder Gesangbuch). 8vo. pp. 184. 1817.

—— **564.** Gesangbüchlein fur die Kinder in den Brüdergemeinen. 8vo. pp. 238. Barby, 1789.

—— **292.** Gesänge zur hundertjährigen Jubelfeyer der eneuerten Brüderkirche, am 17 Juny, 1822. 8vo. pp. 152. Gnadau, 1822.

—— **553.** Psalmodie de l'eglise des freres ou Recueil de Cantiques de doctrine, d'Hymnes & Priéres. La plupart traduits de l'allemand. 8vo. pp. 524. (2 *copies.*) A Basle, 1766 & 1796.

—— **457.** Litanies et Supplications a notre Seigneur Jesus-Christ. pp. 60. 1816.

Hymns, **566.** Hymnes et Litanies a l'usage de l'église Françoise de l'Unité. Nouv. Ed. 8vo. pp. 110. 1826.

—— **570.** A collection of Hymns of the children of God in all ages from the beginning till now. In two parts. Designed chiefly for the use of the congregations in union with the Brethren's Church. 8vo. pp. 816. London, 1754.

—— **820.** The Litany-book, according to the manner of Singing at present mostly in use among the Brethren, again revised and in this convenient form set forth by the Brethren's Chantor. From the 4th German edition. 18mo. pp. 345. London, 1759.

—— **575.** A collection of Hymns, chiefly extracted from the larger Hymn-book of the Brethren's congregations. 12mo. pp. 330. London, 1769.

—— **413.** A collection of Hymns for the use of the Protestant Church of the United Brethren. 8vo. pp. 322. London, 1789.

—— **571.** The same. Revised and enlarged. 8vo. pp. 332. Bath, *S. Hazard*, 1801.

—— **885.** The same. New and revised edition. 8vo. pp. 346. Manchester, *R. & W. Dean*, 1809.

—— **572.** The same. Revised. 8vo. pp. 408. Philadelphia, *L. Ashmead & Co.*, 1832.

—— **817.** The same. 12mo. pp. 396. London, *Wm. Mallalieu*, 1840.

—— **573.** Liturgy and Hymns for the use of the Protestant Church of the United Brethren, or Unitas Fratrum. Revised (by James Montgomery). 8vo. pp. 444. London, *William Mallalieu*, 1849.

—— **794.** Liturgy and Hymns for the use of the Protestant Church of the United Brethren or Moravians. pp. 384. Bethlehem, 1866.

Hymns, **854**. The Liturgy and Hymns of the American Province of the Unitas Fratrum, or the Moravian Church. 8vo. pp. 698. Bethlehem (Penna.), 1876.

—— **890**. Liturgic Hymns of the United Brethren, revised and enlarged. Translated from the German. 12mo. pp. 176. London, 1793.

—— **890**. Litanies for the Choirs in the Congregations of the United Brethren. With Extract from the doctrinal articles of the Augsburg Confession. 12mo. pp. 76. London, 1793.

—— **891**. The same. Second edition. pp. 156 & 76. Manchester, *Nanfan & Davis*, 1811.

Albertini, **569**. Geistliche Lieder. Fur Mitglieder und Freunde der Brüdergemeine. Von Johann Baptist von Albertini, Bischof der Brüderkirche. Zweite Auflage. 8vo. pp. 328. Bunzlau, *Samuel Luge*, 1827.

—— **816**. Dasselbe. Dritte Auflage. 12mo. pp. 338. Bunzlau, *Samuel Luge*, 1835.

Burkhardt, **567**. Poetische Feldblumenkräntze. Lieder eines Mitgliedes der Brüdergemeine, von Fr. Burkhardt. 8vo. pp. 216. Leipzig, *L. Fort*, 1843.

Cennick, **850**. Sacred Hymns for the use of Religious Societies. By John Cennick, late of Reading in Berkshire. Part III. 18mo. pp. 248. London, *John Hart*, 1745.

Garve, **565**. Brüdergesänge, der evangelischen Brüdergemeine gewidmet. Von K. B. Garve. 8vo. pp. 120. Gnadau, 1827.

Gregor, **98**, a. Choral-Buch, enthaltend alle zu dem Gesangbuche der evangelischen Brüdergemeinen vom Jahre 1778 gehörigen Melodien. Von Christian Gregor. Dritte Auflage. Fo. pp. 410. Gnadau, *Friedrich Oldecop*, 1820.

Latrobe, J. A., **214**. The Music of the Church considered in its various branches, Congregational and Choral: An historical and practical treatise for the general reader. By John Antes Latrobe, M.A. 8vo. pp. 470. London, *L. B. Seeley & Sons*, 1831.

Loskiel, **661**. Lofzangen en geestlijke Liederen der Vereenigde evangelische Broeder Gemeente. *With musical notes.* (*Edited by G. H. Loskiel.*) 8vo. pp. 696. Amsterdam, 1787.

Reichel, **568**. Geistliche Gesänge und Lieder von Carl Rudolph Reichel, Prediger des Evangelii. 8vo. pp. 284. Ebersdorf, 1798.

XI.

PROTESTANT EXODUS FROM SALZBURG IN 1731–2.

A REMARKABLE EPISODE IN THE ECCLESIASTICAL HISTORY OF THE EIGHTEENTH CENTURY.

Boysen, **361.** Die bevestigung des Herzens in der wahren Religion in einer Predigt zu neunzehn hundert Saltzburgern vorgestellet. Von Peter Adolph Boysen. 4to. pp. 66. Halberstadt, *Nicl. Mart. Langen*, 1732.

Dietz, **742.** Zuverlaszige Relation von denen Emigrirenten Saltzburgen. Von Johann Hector Dietz. Sm. 8vo. pp. 342. Franckfurt am Mayn, 1732.

Dobel, **744.** Kurze Geschichte der Auswanderung der evangelischen Salzburger. Von Dr. Karl Friederich Dobel, Stadtpfarrer zu Kempten. Sm. 8vo. pp. 126. Kempten, *Gedruckt bei Tobias Dannheimer*, 1832.

—— **656.** Dasselbe. Zweite Ausgabe. 1835.

Fischern, **361.** Reise-beschreibung der Saltzburger Emigranten. Von Johann Gottlob Fischern. 4to. pp. 40. Leipzig, 1734.

Franckenstein, **361.** D. Jacob August Franckensteins unmaszgebliche Gedancken über das Emigrations-Recht wegen der Religion, bey Gelegenheit der Emigration derer Saltzburgischen Protestanten entworfen, &c. 4to. pp. 60. Leipzig, 1734.

Göcking, **363.** Vollkommene Emigrations-Geschichte von denen aus dem Ertz-Biszthum Saltzburg vertriebenen und gröszentheils nach Preussen gegangenen Lutheranern. Nebst Land-Charten. Mit einer Vorrede von Johann Lorentz Mosheim, Verfertiget von Gerhard Gottlieb Günther Göcking. Zwei theilen. 4to. pp. 1820. Franckfurt und Leipzig, 1734–1737.

Rieger, **721.** Georg Cunrad Riegers Saltz-Bund Gottes. 8vo. pp. 792. Stuttgard, 1732 & 1733.

Urlsperger, **364.** Ausfuhrliche Nachricht von den Saltzburgischen Emigranten, die sich in America niedergelassen haben. Wie auch eine Beschreibung von Georgien imgleichen vershiedene hierzu gehörige Briefe enthalten. Herausgegeben von Samuel Urlsperger. 4to. pp. 2340. Halle, *in der Waisenhause*, 1735–40.

Saltzburg, **179.** Die Krafft und Wahrheit des Göttlichen Wortes, wie solche sich an denen Saltzburgischen Emigranten erwiesen, &c. 4to. pp. 44. Magdeburg, 1732.

179. Die Seufftzende Saltzburger, oder besondere Unterredungen zwischen einem emigrirenden Saltzburger und einem vertriebenem Waldenser. 4to. pp. 182. Magdeburg, *Joh. Siegelers Wittwe.* Anno 1732.

174. Der Saltzburgischen Emigranten Freuden-muthige und höchstgesegnete Wanderschafft, in die Königlich-Preussische Lande. Nebst einer Land-Charten und andern Kupfern. 4to. pp. 76. Nürnberg, 1732.

174. Sr. Königl. Majestät in Preussen Patent die An- und Aufnehmung derer Saltzburgischen Emigranten in Dero Landen betreffend, d. d. Berlin 2 Feb. Anno 1732. 4to. pp. 8.

174. Besonderes Gespräche in dem Reiche derer Todten, zwischen D. Martin Luthern und einem Saltzburgischen Emigranten Hannsz Mosegger genannt. 4to. pp. 40. Berlin, 1732.

174. Die Göttliche Allmacht in der Ausbreitung und Erhaltung der wahren evangelischen Religion bey Betrachtung derer in dem Ertz-Biszthumb Saltzburg sehr bedrängten Nachfolger Christi und aus diesen Landen sich wegbegebenen Emigranten. 4to. pp. 64. Franckfurth, 1732.

361. Ausführliche Historie derer Emigranten oder vertriebenen Lutheraner aus dem Ertz-Biszthum Saltzburg. In vier theilen. 4to. pp. 960. Leipzig, 1732–1734; and 174 Dasselbe. Erster Theil, pp. 224.

361. Ein poetischen Betrachtung über der Saltzburgischen Emigranten. Von einem Liebhaber der evangelischen Wahrheit. 4to. pp. 16. Leipzig, 1732.

Salzburgischen Emigranten, **362.** A collection of 36 pamphlets and sermons descriptive of the great Protestant Emigration from Salzburg. 4to. pp. 1042. Nurnberg, Dresden, Leipzic, Berlin, Dantzig, &c., 1732 & 1733.

—— **743.** Nöthiges Supplement zu der Auserlesenen Theologischen Bibliothec. (Von der Saltzburgischen Emigranten.) Sm. 8vo. pp. 394. Leipzig, 1732, 1733, & 1734.

—— **29.** Salzburger Emigrations Sachen. Fo. MS. ff 54, und 5 gedruckte Stücken—Katholisches Entschuldigungen—ff 65. So dann wiederum. MS. ff 15. Annos 1731 & 1732.

XII.

VARIA.

The following described books have no necessary connection with the history of the Brethren. Some of them are ancient, curious, or rare, and are therefore included. The others are mostly bound up with books or pamphlets necessary to the collection, and for that reason only find a place here.

Biblical Literature.

Biblia, **5.** Biblia Pauperum. Nach dem Original in der Lyceums bibliothek zu Constanz herausgegeben und mit einer Einleitung begleitet von Pfarrer Laib und Decan Dr. Schwarz. Fo. pp. 62. Zurich, *Verlag von Leo Wörl*, 1867.

Bengel, **354.** Das Neue Testament zum Wachsthum in der Gnade und der Erkanntnisz des Herrn Jesu Christi nach dem revidirten Grundtext übersetzt und mit dienlichen Anmerkungen begleitet von D. Johann Albrecht Bengel. 8vo. pp. 1062. Stuttgart, *Johann B. Metzler*, 1753.

Bosworth, **122.** The Gothic and Anglo-Saxon Gospels in parallel columns with the versions of Wycliffe and Tyndale; arranged, with preface and notes, by the Rev. Joseph Bosworth, D.D., assisted by George Waring, Esq. 8vo. pp. 620. London, *John Russell Smith*, 1865.

Brameld, **67.** The Holy Gospels: Translated from the original Greek: the spurious passages expunged; the doubtful bracketed; and the whole revised after the texts of Griesbach, Lachmann, Tischendorf, Alford, and Tregelles. With notes and critical appendix. By G. William Brameld, Vicar of East Markham. Royal 8vo. pp. 158. London, *Longman & Co.*, 1863.

Cædmon, **53.** Cædmon's Metrical Paraphrase of parts of the Holy Scriptures, in Anglo-Saxon; with an English translation, notes, and a verbal index, by Benjamin Thorpe, F.S.A. 8vo. pp. 378. With a 4to. vol. containing 104 engravings from illustrations of the original MS., and 15 pages of explanatory text. London, *published by the Society of Antiquaries*, 1832.

Goeze, **71.** Johann Melchior Goezens Verzeichnis seiner Samlung seltener und merkwürdiger Bibeln in verschiedenen Sprachen mit kritischen und literarischen Anmerkungen. 4to. pp. 360. Halle, *bei Jo. Jac. Gebauer*, 1777.

Harttrodt, **181.** Verschiedene Ausgaben und Ubersetzungen der Bibel in hebraischer, griechischer und lateinischer Sprache wie auch einige hebraische Wörterbücher und Grammatiken. Historisch und kritisch beschrieben von S. C. Harttrodt. 4to. pp. 48. Bremen, *bei Geo. Ludwig Forster*, 1778.

Latrobe, J. A., **98,** b. Scripture Illustrations; being a series of Engravings on steel and wood, illustrative of the Geography and Topography of the Bible. With explanations and remarks. By the Rev. J. A. Latrobe, M.A. 4to. pp. 256. *C. Baldwin, for Seeley & others.* London, 1838.

Nast, **578.** Historisch-Critische-Nachrichten von den sechs ersten teutschen Bibel-Ausgaben. Von M. Johannes Nast. 8vo. pp. 112. Stuttgard, *Christoph Fried. Cotta*, 1767.

—— **579.** Litterarische Nachricht von der hochteutschen Bibelübersezung welche vor mehr als 500 Jahren in den Klöstern Teutschlands üblich war, auch von Erfindung der Buchdruckerkunst bis zum Jahr 1518 vierzehnmal gedruckt worden. Samt einer Beschreibung diser vierzehn Ausgaben. Von M. Johannes Nast. 8vo. pp. 174. Stuttgart, *C. F. Cotta*, 1779.

Panzer, **181.** M. Geo. Wolfgang Panzers litterarische Nachricht von den allerältesten gedruckten deutschen Bibeln aus dem fünfzehenden Jarhundert welche in der öffentlichen Bibliotheck der Reichstadt Nürnberg aufbewahret werden. 4to. pp. 136. Nürnberg, 1777.

—— **181.** Geschichte der Nürnbergischen Ausgaben der Bibel von erfindung der Buchdruckerkunst an bis auf unsere Zeiten. 4to. pp. 228. Nürnberg, *bei Gabriel Nicolaus Raspe*, 1778.

—— **181.** Versuch einer kurzen Geschichte der Romisch-catholischen deutschen Bibelübersetzung. 4to. pp. 200. Nürnberg, *bei George Peter Monath*, 1781.

Roth, **378.** Joh. Andreas Rothens, Predigers zu Bertholsdorff—Verzeichnisz und neue uebersetzung der meistern Oerter H. Schrifft welche in denen Grund-sprachen einen mehrern Nachdruck haben. 4to. pp. 88.

Schäffer, **690.** Jacob Chr. Schäffers, Schriftmässiger Beweisz, das Christus an keiner Mittwoch, wie Herr Drümel vorgibt, sondern an einem Freytag gestorben. Und folglich nicht drey völlige Tage & Nachte, sondern nur bisz am dritten Tage im Grabe gelegen ist. 8vo. pp. 56. 1746.

Schweinitz, **847.** Die kleine Bibel, das ist, Summarien, uber die H. Bibel, so wol derer historischen Texte, als der vornembsten Lehren und Vermahnungen, jedwedern Capitels. In Deutsche vers gebracht durch Hn. David von Schweinitz auf Seiffers und Petersdorff Raht und Landes Hauptman. Neu Edit. 24mo. pp. 740. Gedruckt zu Laubar. *Bei Joh. Gottfried Dehnen.* Anno 1693.

Tyndale, **888.** The New Testament of our Lord and Saviour Jesus Christ: published in 1526. Being the first translation from the Greek into English, by that eminent Scholar and Martyr, William Tyndale. Reprinted verbatim: with a Memoir of his Life and Writings, by George Offor. 8vo. pp. 550. London, *Samuel Bagster*, 1836.

Ulfilas, **190.** Die Heiligen Schriften Alten und neuen Bundes in Gothischer Sprache. Mit gegenüberstehendem Griechischem und Lateinischem texte. Anmerkungen, Worterbuch, Sprachlehre und geschichtlicher einleitung. Von H. F. Massmann. 8vo. pp. 908. Stuttgart, *Druck von J. Kreuzer*, 1857.

Bibel, **155.** Die gottlichen Schriften vor den Zeiten des Messie Jesus der erste Theil worinnen die Gesetze der Iisraelen enthalten sind nach einer freyen Ubersetzung welche durch und durch mit Anmerkungen erläutert und bestätiget wird. 4to. pp. 1088. Wertheim, *Johann Georg Nehr*, 1735.

—— **191.** Samlung derienigen Schriften welche bey Gelegenheit des wertheimischen Bibelwerks für oder gegen dasselbe zum Vorschein gekommen sind, mit Anmerkungen und neuen Stücken aus Handschriften vermehrt heraus geben. 4to. pp. 540. Frankfurt und Leipzig, 1738.

—— **284.** Der Philosophische Religions-Spotter in dem ersten Theile des Wertheimischen Bibel-Wercks Verkappet, &c. Von D. Joachim Langen, Prof. zu Halle. 4to. pp. 64. Leipzig und Halle, *Sam. Benj. Walther*, 1736.

717. Novi Testamenti Apocrypha, oder; etlicher Lehr-Jünger des Herrn und Apostolischen Männer Send-Briefe. Nach des Seel. Hn. Gottfr. Arnolds Verdeutschung. 8vo. pp. 96. Budingen, *Joh. Friedr. Regelein*, 1733.

Devotional.

Hymns, **717.** Die ehedess einzeln gedruckte Cothenische Lieder, mit denen dazu gehörigen Anhängen, nun zusammen herausgegeben. 12mo. pp. 160.

—— **98,** b. Church Hymnal. By permission of the General Synod of the Church of Ireland. Set to appropriate tunes under the musical editorship of Sir Robert Prescott Stewart, Mus. D., Professor in the University of Dublin. Second edition. 4to. pp. 580. Dublin, 1876.

—— **783.** Vollkommenes Schlesiches Kirchen-Gesang-Buch; Nebst denen gewöhnlichen Kirchen und andern Gebeten, auch dreyfachen Register versehen, dabey eine Vorrede Herrn Casper Neumanns. 12mo. pp. 1030. Breslau und Liegnitz. *Bey Michael Rohrlach*, 1738.

Schweinitz, **824.** Herzens Psalter, Das ist Geistliche Andachten und Gebete über den Psalter David, Gerichtet auf unterschiedener Personen und Stände Anliegen, durch David von Schweinitz von und auf Seyffersdorff & Petersdorf, &c. 12mo. pp. 1486. Breslau, *Esaia Fellgiebel*, 1662.

—— **720.** Hundert evangelische Todes-Bedancken, Das ist Vorbereitung eines Christlichen Lebens zum Seligen Sterben. Aus den Sonn- und Festtäglichen Evangelien und Episteln abgefasset durch David von Schweinitz. Dritte edition. Sm. 8vo. pp. 1052. Breslau, *Iesaias Fellgibeln*, 1683.

Spangenberg, **297.** Von den worten Christi, Matt. 13. Lasset es beydes mit einander aufwachsen, bisz zů der Ernte. Durch Johan. Spangenberg. 4to. pp. 30. Northausen, 1541.

626. Ein Schreiben von dem geraden und rechten Weg zum Leben und von zweyen Abwegen zur Rechten und zur Lincken. 8vo. pp. 16.

887. Die heilsame Lehre in Auszügen aus ältern Schriften Reformirter mehrentheils Französieher Gottesgelehrten. Aus den Französichen übersetzt. Zweyte Auflage. 8vo. pp. 392. Gnadau, *Chr. E. Senft*, 1817.

532. Eine Passions-Predigt von L. einem Evangelischen Lehrer. Am Sontag Palmarum. 12mo. pp. 22. Wittenberg, *A. C. Charisius.*

Ecclesiastical History and Controversy.

Albertus Magnus, **65.** Opus de misterio misse, Domini fīs Alberti magni: quondam Episcopi Ratisponensis Incipit feliciter.

In opido imperiali Ulm, per Johannē czeyner de Reutlingen sūma cum diligentia impressum. Anno a natiuitate domi M, CCCC, LXXIIJ. Die XXIX mensis Maij Felicit finit. Fo. ff 135. (*See Hain*, 449.)

21. Anabaptisticum et enthusiasticum Pantheon und Geistliches Rüst-Hausz wider die Alten Quacker, und Neuen Frey-Geister. Fo. pp. 1180. (*With* 48 *Portraits and other engravings.*) Franckfurth am Mayn & Cöthen, 1701 & 1702.

Arretin, **27.** Leonardi Arretini adversum hypocritas libellus. Fo. pp. 9.

—— **536.** An address to the Archbishops and Bishops of the Church of England (on the increase of Romanism and the care of Widows and Orphans of the Clergy). 8vo. pp. 32. London, 1767.

Baner, **874.** Einfluss des englischen Quäkerthums auf die deutsche Cultur und auf das englische-russische Project einer Weltkirche. Von Bruno Baner. 8vo. pp. 240. Berlin, *Carl Ringer & Sohn*, 1878 (*pages* 68–127, *Zinzendorf*).

Baumgarten, **637.** Siegmund Jacob Baumgartens Kurzer Begrif der theologischen Streitigkeiten zum academischen Gebrauch von neuem mit einer Vorrede von der heutigen Polemik herausgegeben von Johann Salomo Semler. Dritte Auflage. 8vo. pp. 364. Halle, *Carl Herm. Hemmerde*, 1759 (*page* 270, *die Herrnhuter*).

Bilams Esel, **338.** Der new Deutsch Bileams Esel. Wie die schön Germania durch arge-list und zauberey ist zür Bapst Eselin transformiert worden, Jetzunt aber, alsz sie vom Wasser, ausz dem Weissen Berg fliessent, getruncken, durch Gottes genad schier wider zü ihrm rechten Auffsitzer kommen. 4to. pp. 40. (*circa*, 1520.)

Bogatzky, **644.** Schriftmässige Beantwortung der Frage: Was von dem weltüblicken Tanzen und Spielen zu halten Sey, und ob es nicht mit zur Christlichen Freyheit gehöre? Von Carl Heinrich von Bogatzky. 8vo. pp. 192. Halle, 1750.

Boxhorn, **843.** Prima religionis Christianæ rudimenta, antiquissima Saxonum et Alemanorum lingua Scripta, cum ea primum his gentibus traderentur. Marcus Zuerius Boxhornius. 24mo. pp. 44. Lugduni Batavorum, 1650.

Cochlœus, **781.** Sermo D. Johannis Cochlei, alias Wendelstein, ad exemplum pro omnibus, qui contra Lutherum volunt Scripturas

magistraliter & formaliter tractare. Wendelinus Cochleola lectoribus S. D. 12mo. pp. 12. Impressum Romæ, Anno 1543.

Cochlœus, **781.** Impressura auscultationes, protocolli, Bullæ, Papæ, Canonisationis, librorum, Cochlei, Chori, S. Bilibaldi, Canonici, Cum una grandipensa Epistola, De modo exponiendi Scripturas. 12mo. pp. 12. Anno 1544.

Confession, **343.** Confessio odder Bekantnus des Glaubens etlicher Fürsten und Stedte: Uberantwort Keiserlicher Maiestat: zu Augspurg. Anno M.D.XXX. 4to. pp. 70. Apologia der Confessio, verdeudshet aus dem Latin durch Justum Jonam. Gedruckt zu Wittemberg durch *Georgen Rhaw.* Anno M.D.XXXI. 4to. pp. 432.

—— **134.** Christian August Saligs Vollstandige Historie der Augspurgischen Confession, Apologie, und derselben zugethanen Kirchen, bisz auf das Jahr 1563. 3 vols. 4to. pp. 3324. Halle, 1730, '33, & '35.

—— **807.** Christlich und in Gottes Wort wolgegründtes Glaubensbekäntnusz, der verfolgten Evangelischen Kirchen in und ausser Hispanien. 12mo. pp. 70. Amberg, *Johann Schönfeld*, 1611.

Conzett, **876.** Rundschau auf dem Gebiete der Deutschen Evangelischen Kirche Nord-Amerika's. Historisches Skizzen aller evangelischen Kirchenkörper, Lebensbaschreibungen bedentender Prediger und deren Portraits, nebst anderen theils erbaulichen, theils belehrenden und unterhaltenden Aufsätzen. Herausgegeben von den Pastoren Jacob Conzett und Johann Launitz. 8vo. pp. 270. Pittsburg, Penna., 1877.

Egli, **98.** Die Züricher Wiedertäufer zur Reformations zeit, nach dem Quellen des Staatarchivs dargestellt, von Emil Egli, Pfarrer in Aussersihl. 8vo. pp. 104. Zurich, *Fr. Schulthess*, 1878.

Feustking, **645.** Joh. Henr. Feustkingii Gynæceum Hæretico Fanaticum, oder Historie und Beschreibung der falschen Prophetinnen, Quäckerinnen, Schwärmerinnen, und andern sectirischen und begeisterten Weibes-Personen, durch welche die Kirche Gottes verunruhiget worden. Sambt einen Vorbericht und Anhang entgegen gesetzet denen Adeptis Godofredi Arnoldi. 8vo. pp. 802. Frankford & Leipzig, *bey Christiano Gerdesis*, 1704.

Fleetwood, **536.** The Life and Miracles of St. Wenefrede, together with her Litanies; with some historical observations made thereon. By —— Fleetwood, Bishop of St. Asaph. 8vo. pp. 128. London, 1713.

Flüchtigen Pater, **499.** Gespräch zwischen einem flüchtigen Pater aus Rom und einem Clerico. Mit Hosianna! Fortsetzung des F. Paters worinnen aus den Propheten Daniel und der Offenbahrung St. Johannis ein neues Licht aufgestecket wird, &c. 2 Bde. pp. 1290. Amsterdam, 1746–48.

St. Francis, **536.** A letter concerning a treatise of the conformities of St. Francis of Assissio with our Saviour, inserted in the Bibliotheque Raisonné. To which is added, The Cruelties of the Church of Rome to the Albigenses, Vaudois, and the Protestants in Ireland. With some account of the Inquisition. 8vo. pp. 64. London, 1746.

Gieseler, **278.** Lehrbuch der Kirchengeschichte, von Joh. Carl. Ludw. Gieseler. 8vo. 5 Bande. pp. 3920. Bonn, *Adolph Marcus*, 1829–1853.

—— **216.** Text-book of Ecclesiastical History. By J. C. L. Gieseler. Translated from the third German edition by Francis Cunningham. 8vo. 3 vols. pp. 1262. Philadelphia, *Lea & Blanchard*, 1843.

Haymon, **843.** Haymonis, Halberstatensis Episcopi, Historiæ Ecclesiasticæ breviarium. Scripti circa A. D. 800. M. Z. Boxhornius edidit & recensuit. 24mo. pp. 207. Lugduni, *Davidum Lopez de Haro*, 1650.

Jackson, **862.** The Centenary of Wesleyan Methodism. A brief sketch of the rise, progress, and present state of the Wesleyan-Methodist societies throughout the world. By Thomas Jackson, President of the Conference. 12mo. pp. 392. London, *John Mason*, 1839.

Kapff, **275.** Die Würtemburgischen Brüdergemeinden Kornthal und Wilhelmsdorf, ihre Geschichte, Einrichtung und Erziehungs-Anstalten, von S. C. Kapff, Pfarrer in Kornthal. 8vo. pp. 260. Kornthal, 1839.

Lea, **251.** Studies in Church History. The rise of the temporal power. Benefit of clergy. Excommunication. By Henry C. Lea. 8vo. pp. 520. Philadelphia, 1869.

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Lloyd, **536.** An Apology in behalf of the Papists, supposed to be writ by Roger Palmer, Earl of Castlemain. Reprinted and answered by William Lloyd, sometime Bishop of St. Asaph. 8vo. pp. 76. London, 1746.

Luther, **527.** Der Kleine Catechismus D. Martin Luthers. 8vo. pp. 24. Barby, 1802.

Marnix, **825.** The Beehive of the Romishe Churche; wherein both the Catholicke Religion is substantially confirmed, and the Heretickes finely fetched ovr the coales. Translated out of the Dutch (*of Philip de Marnix*) into English by George Gilpin the elder. 18mo. pp. 726. *Imprinted at London, at the Three Cranes in the Vin Tree, by Thomas Dawson for John Stell*, 1579.

Martyrology, **47.** Viola Sanctorum. Fo. pp. 184. (*Basileæ, Bernh. Richel, circa* 1470.) The first martyrology printed. See *Hain*, 10, 867.

—— **724.** Märtyrbuch. Denckwurdige Reden und Thaten vieler H. Märtyrer. Aus den grossen Französischen Actis Martyrum verteutschet und gemehret. 8vo. pp. 862. Basel, *Ludwig König*, 1597.

—— **63.** A general Martyrologie, containing all the greatest persecutions which have befallen the Church of Christ from the creation to our present times. Whereunto are added the lives of sundry modern Divines. By Sam. Clarke, Pastor of Bennet Fink, London. Fo. pp. 544. London, 1651.

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474. Curiöses Gespräch im Reiche der Todten, zwischen der Päbstinn Johanna und dem berühmten Friderico Spanhemio welcher die Wahrheit der Historie von dieser Päbstinn nachdrücklich behauptet hat. Zweyte Auflage. 4to. pp. 24. Fr. & Leipzig, 1744.

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Ballhorn, **84.** Alphabete orientalischer und occidentalischer Sprachen zum gebrauch für Schriftsetzer und Correctoren. Zusammengestellt von Friedrich Ballhorn. 3d edit. 8vo. pp. 36. Leipzig, *F. A. Brockhaus*, 1847.

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—— **220.** Handbuch der Geschiete von Zittau. Von M. Christian Adolph Pescheck, Diakon. 8vo. 2 Bde. pp. 1742. Zittau, 1834 & 1837.

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For Biographical notices

By Fresenius, Joh. Philip.	See Bengel, 643.
" Gedicken, Friedrich.	" Marolles, 690.
" Geiszler, Joh. Gottfried.	" Low, 380.
" Gesznern, Joh. Caspar.	" Daillé, 782.
" Lang, Matt. Sebastien.	" Zinzendorff, 46.
" Ledderhose, Karl. Friede.	" Bogatzky, 469.
" New, Alfred H.	" Huntingdon, 864.
" Pratje, Joh. Hinr.	" Edelmann, 674.
" Ranke, Leopold.	" Wallenstein, 217.

Catalogue No. **900.** *MS. Catalogue of the Moravian Library collected by the late Daniel Benham, Esq., of London, England.*

APPENDIX.

I.

ZISKA.

BRIEF NOTICES OF THE CAREER OF THIS GREAT CAPTAIN OF THE HUSSITES.

LITTLE is positively known of Ziska until, as from behind a cloud, he stepped into the arena to which Bohemia felt herself challenged by the Council of Constance, and at once took a leader's place in the conflict. He is believed, however, to have attained high military rank in the service of the King of Poland; and is said to have especially distinguished himself in a great battle gained over the German Knights in Lithuania, in the year 1410.

The date of his birth is not ascertained. The most exact of his historians can only say that he was probably born in the third quarter of the fourteenth century. Even his name is a subject of controversy. Before he became prominent in Bohemia he had lost an eye; how and when, is unknown. The fact only is mentioned without comment, by Æneas Sylvius, a contemporary; and after him by Hagek, Cochlæus, and Boregk. Dubravius, writing more than a century after Ziska's death, 1552, first says that the name signifies *one eyed*, "Zisco quod monoculos sonat." Theobald, also, in "Wars of the Hussites," 1609, says that the name was given to Ziska because of his loss of an eye. Nearly all subsequent writers have copied from these, adding the assertion that Ziska is a Bohemian word meaning *one eyed*. In flat contradiction, however, to all these authorities, the author of the life of Ziska, in a series of "Memoirs of renowned Bohemians," published at Prague in 1784, says expressly that neither in Bohemian, nor any other Slavonic language, does Ziska signify *one eyed*. His exact words are these, "Ziska heist weder in der Bœhmischen noch in einer andern Slavischen Sprache einaugigt."

However acquired, this name was early adopted by Ziska. His marriage contract, dated in 1384, was signed "Johann, genannt Zischka von Trocznow." Afterwards, as in a letter dated in 1418, and until his death, he styled himself "Johann Zischka von Kelch" (of the cup).

All authors agree that Ziska was born in the Hamlet of Trocznow, now included in Forbes, near Schweinitz, and about ten English miles southeast of Budweis. His parents were noble but not wealthy. His mother, probably a widow, had been in the harvest field overlooking her reapers, and had barely gained the shelter of an adjacent grove, when in the shade of a spreading oak, her distinguished son was born. This tree, venerated in after years as Ziska's oak, survived almost to our times. Its old weather-beaten stem was cut down in the year 1784, and divided among the people of the neighborhood, "every smith hoping to deal heavier blows with a hammer handle from the oak of Ziska."

It is as a warrior contending for the religious and political freedom of his country, and especially as the avenger of its martyrs, that the bold form of this remarkable man looms out from the mist of centuries. Ziska was endowed with a robust and powerful frame which seemed almost insensible to fatigue; a firmness of soul unmoved by the greatest danger; a cool self-possession which enabled him to take instant advantage of the errors of an enemy; a wonderful fertility of expedient, by which he extricated his troops from positions of imminent danger, or rallied them to renewed conflict from fields of confusion and apparent rout.

To the enemies of his country and faith Ziska was fierce, stern, and implacable; moving upon them like Talus, Spenser's iron representation of Justice, and striking down without mercy or pity all who contested his path. Rigorous also in repressing insubordination in his own ranks, this impassive, inexorable man was yet beloved by the soldiers, whose fare he partook, whose privations he shared, and upon whom (reserving nothing for himself) he freely bestowed all the spoils of the enemy.

At the siege of Raby in 1422, Ziska lost his remaining eye and was thenceforth totally blind; but even before he recovered from the wound, his soldiers surrounded the house in which he was lying, and refused to return to camp without him. Blind as he was, they had implicit confidence in his guidance and counsel. He might no longer lead the attack, but in the day of battle, as at Deutschbrod and at Malleslow, or of threatened mutiny, as under the walls of Prague, Ziska, mounted upon a wagon and standing under the folds of his battle flag "of the cup," with a few simple but glowing words could bend his followers to his will, inspire them with his own indomitable energy, and send them as an avalanche upon the foe.

The public career of Ziska was short; but six years were given him to engrave his name on the history of Bohemia, and he did it indelibly. His death was fatal to the liberties of his country. No other leader could fill his place, or inspire the army with the confidence it had reposed in Ziska. In consequence of his death the army, which united might have secured Bohemian independence, became divided and disorganized,

and a period of unbridled anarchy has been followed by ages of cruel despotism.

Ziska's remains were first interred at Kœniggratz, but were soon afterwards, at the instance of the people of Czaszlow, removed to that city and deposited, with all honor, in their principal church. The monument erected there to his memory was seen by Theobald in 1605 or '6, and described by him in a work published in 1609. This tomb, undisturbed for nearly two centuries, was barbarously demolished after the battle of the White Mountain, by order of the Emperor, Ferdinand the II. Every vestige of the tomb was destroyed, but it was impossible to erase the memory of Ziska from the Bohemian heart. His countrymen have ever regarded him as a representative man. He was a strong, perchance a rough, embodiment of the national character in his era. He is still the popular hero whose name and deeds are as household words to every true child of Bohemia. So deep and enduring has been the national regard that a writer, towards the close of the last century, could say, "The spot upon which stood the tent of the dying Ziska is sacred to this day, and, although in the midst of cultivated fields, it yet remains untouched by the plough!" He died in the year 1424. W. G. M.

II.

THE BOHEMIAN BIBLE.

HISTORY OF THE BOHEMIAN BIBLE, WITH AN EXAMINATION OF ITS CLAIM TO EUROPEAN PRIORITY.

A Bohemian version of the Scriptures had a very early date. The Emperor Charles IV. as King of Bohemia, in a charter granted in 1347, ascribes this version to St. Jerome.

The Jesuit Balbinus,* who had devoted much time and patient labor to the annals of Bohemia; and Comenius, the last Bishop of the Bohemian Brethren, alike agreed in accepting this as the true origin of the Bohemian version.

On the contrary, Joseph Dobrowsky, a distinguished Bohemian scholar, who had met with no very ancient MSS. of the Bohemian Bible, disbelieved their existence, and thought it probable that the first translation was made at the instance of the pious King Wenzel II., who ascended the throne in 1283 and died in 1305.†

The profound erudition of Dobrowsky, and his special acquaintance

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* Balbinus, in Diss. Apologetica pro lingua Slavonica.

† Dobrowsky, in Abhandlungen einer Privatgesellschaft in Böhmen, Bd. 5, p. 300.

with Slavonic languages and their dialects, entitle his opinion upon any question of Slavic literature to great respect; and yet we think it very improbable that the illustrious founder of the University of Prague could have applied the language we quote,* to a translation made within the memory of many men then living.

The learned P. Gelasius Dobner, after a careful examination of authorities and evidence, arrives at the conclusion that the version attributed to St. Jerome was actually the work of Cyril and Methodius, Greek missionaries, who first proclaimed the Gospel to the Slavonians about the year 860; but that their translation having become archaic, after several centuries had materially modified the language of the Bohemians, was revised, modernized, and assimilated to the Latin Vulgate, and was afterwards generally attributed to St. Jerome; the more readily as he was claimed to be a fellow countryman by Slavonic writers.†

That the Bohemian preceded the English version is evident from the testimony of the venerable Wycliffe, who, in his book "*Triplicis vincula amoris*," while contending for the right of Englishmen to have a translation of the Bible, says "It is possible that the noble Queen of England, the sister of Cæsar, may have the Gospel written in three languages, Bohemian, German, and Latin; but to hereticate her on this account would be Luciferian folly."‡ This Queen was Anne of Bohemia, daughter of the Emperor Charles IV., and sister to Wenceslaus his successor. She was married to Richard II. of England A. D. 1382, and it was about this time that the first English translation by Wycliffe was completed. The author of the General Prologue to the revised version of this work, John Purvey (writing circa 1388), also says "*Frenshe men and Beemers han the bible translated in here modir langage*," and pertinently asks "*Whi shulden not English men have the same in here modir langage.*"§

It is therefore evident that Rieger‖ and others who have attributed the Bohemian version to John Huss were mistaken, as it existed long before his day. It is, however, certain that by Huss, or under his super-

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* "Ob reverentiam & memoriam gloriosissimi confessoris beati Jeronymi Stridoniensis Doctoris egregii & translatoris, interpretique eximii Sacra Scripturæ de ebraica in latinam & slavonicam linguas, de qua siquidem slavonica lingua nostri Regni Bohemiæ idioma sumsit exordium primodialiter & processit," &c. Pelzel, Leben Karl des Vierten, erster Theil, in Urkundenbuch, S. 92.

† Dobner in Abhandlungen der böhmischen Gesellschaft der Wissenschaften in Prag. 4ter Band, p. 296.

‡ Lewis. Life of Wiclif, p. 242. The original Latin of Wyckliffe is quoted by Huss. Hist. et Mon., tome i. folio 108, in "Replica contra Stokes."

§ Edition of Forshall & Madden, Oxford, 1850, vol. i. p. 59.

‖ Die Alten und Neuen bohmischer Brüder. 1er Bd. p. 457. Zulichau, 1739.

vision, it was revised, transcribed, and circulated. We know that copies were numerous in after years among his followers; and that, in spite of the destruction caused by desolating wars and relentless persecution, some of them still exist. Le Long mentions especially a Bible in the Vatican, and a Testament in the Bodleian Library;* but Dobrowsky enumerates no less than 33 manuscripts of the whole Bible and 22 of the New Testament, the most of them written in the 15th Century.† Among those preserved in the Library of the University of Prague, is one in two volumes 8vo., beautifully written and charmingly illustrated in colors, by a Taborite, the wife of a miller in the Bechiner Circle, about the year 1450.‡ A fact strongly confirmative of what Æneas Sylvius says of the culture of the Taborite women and their intimate acquaintance with the Scriptures.§ While of the vindications of the doctrines of Huss, which appeared in Bohemia after his martyrdom, the most noteworthy was written by a woman.‖

According to Dobrowsky,¶ a new Testament (Pilsen?), 1475, was the first book printed in Bohemia. Hanslik says the first with an uncontested date. Of this edition only two copies are known to exist; one in the Imperial Library at Vienna, and the other in that of the University of Prague. The antiquity of this Testament was unknown and unsuspected until discovered by the librarian Ungar, towards the close of the last century. It is a folio printed on 209 leaves of strong white paper, with no name of printer or place of publication, without signatures, catchwords, or paging. At the end is a wood-cut representing two shields inverted and suspended upon a short branch; on one of these shields appears the Roman numeral , upon the other the old Arabic figures (7 and 5), and in the middle space between the upper parts of the shields a (4).**

This enigmatic, or at least obscure disposition of the date had prevented its earlier recognition.

Fragments of another edition of the Testament, supposed to have been printed about 1485, are extant; but nothing positive in regard to it has been ascertained.

The historian of the Brethren, Gindely, informs us that the first Bohe-

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* Bibliotheca Sacra, Paris, 1700.

† Geschichte der böhmischen Sprache, &c., pp. 208 & 309. Prag. 1818.

‡ Hanslik, Prager Universitätsbibliothek, p. 620. Prag. 1851.

§ "Pudeat Italiæ *sacerdotes*, quos ne semel quidem novam legem constat legisse; apud Taboritas vix mulierculam invenias, quæ de novo testamento et veteri respondere nesciat." Dictis et factis Alph. Reg. L. 2, § 17.

‖ Dobrowsky, Gesch. der böhm. Sprache, p. 193.

¶ Gesch. der böhm. Sprache, p. 309. ** Hanslik, p. 519.

mian press was established in the interest of the Roman Catholics, at Pilsen, in 1468.* As, however, this date rests upon a doubtful basis, the *supposed* publication there at that time of a Trojan history, which Dobrowsky† contended, with apparent reason, could not have been printed before 1476, and probably not until some years later, it is not improbable that Gindley's date is erroneous.

Conceding, however, the early existence of this Roman Catholic press, it is still very unlikely that one of its first issues should have been a New Testament in the vernacular. And in fact, after a careful examination of authorities we find no sufficient evidence, certainly no *proof*, that either the Testament of 1475, or the Trojan history, was really printed at Pilsen, or indeed in Bohemia; but think it much more probable that they issued from Nuremberg or elsewhere in Germany.

The exact time at which a press was established in Prague is doubtful. It is *claimed* that the proceedings of a meeting of the Utraquist Nobles was printed there in 1483; but the first book *known* to have been printed in Prague was a Psalter in 1487. In the following year the first Bohemian Bible issued from the same press. Its typography is rude, the character is Gothic, initial letters all supplied by the pen. It has no division into verses, has neither page nor folio numbered, nor are there any catchwords. It is comprised in 610 folios, with two columns upon the page.‡ Like most early printed books it is without a title; but its Colophon, as translated by Kleich§ and quoted by Elsner, is to this effect, viz.:—

"The conclusion of this work, comprising all the books of the Divine law, is now happily attained in the renowned old city of Prague; and to this end both labor and money have been freely contributed by those eminent men and citizens Mr. John Pytlik and Mr. Severin, mercht., Magistrates of this year: and also by Mr. John, of the Stork, and Mr. Matthias of the White Lion (*probably noted inns of Prague*). In doing which they have principally desired to honor God and promote the best interest of the Kingdom of Bohemia, the growth in virtue of the Bohemian and Moravian people." "The editors have also availed themselves of the assistance of the Professors (*magister*) of Prague and other skilled interpreters of the laws of the Lord in this work now brought to a close in the month of August 1488."‖

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* Geschichte der böhmischen Brüder. 1er Bd. p. 124. Prag. 1857.

† Abhandlungen einer Privatgesellschaft. 5er Bd. p. 228. Prag. 1782.

‡ Versuch einer böhmischen Bibel-Geschichte, von Joh. Theoph. Elsner, Senior der Brüder Unität in Gros-Pohlen, &c., Halle, 1765.

§ Vorrede zu einem böhmischen Neuen Testamente, von Wenzel Kleich, Zittau, 1720.

‖ Kleich's exact words are these: "Die Ende dieser Arbeit und Bücher des göttlichen Gesetzes ist glücklich gemacht worden in der berühmten Altstadt

A Bible thus published in the stronghold of the Calixtines, under the auspices of the authorities of the city and partly at their expense, can only be regarded as the praiseworthy work of the Utraquists of Prague.

Very few copies of this Bible now exist. There is one in the library of the University of Prague,* and another in the National? library at Paris.† An imperfect copy was in the collection of the late Duke of Sussex, and two others have recently been offered by German booksellers; but perfect copies are extremely rare.

The still unsatisfied demand for the Scriptures was sufficient to justify the issue of another edition in the following year, 1489. This was printed at Kuttenberg, a town about 40 miles to the eastward of Prague, by Martin von Tishniowa, a man of learning who afterwards removed to Prague and held honorable positions in its University.‡ This edition differs in no material respect from that of Prague except in its illustration by wood-cuts. Both editions follow closely the Latin Vulgate and have the prefixes of St Jerome. In both of them, as also in the English of Wycliffe, the Acts of the Apostles are placed after the Epistle to the Hebrews. The Bible of Kuttenberg is even more rarely met with than that of Prague; the copy in the Library of the University of Prague being the only perfect one known to exist.

The third Bohemian Bible was printed at Venice in 1506.§ Why so distant a place was selected for the purpose is now unknown. It is true that Venice had established a reputation for superior typography, but by this time printing was well established in Bohemia, and even the Brethren had a press in Jungbuntzlau as early as the year 1500. Possibly the enemies of the truth who about that time instigated a bitter persecution of the Brethren, may have induced the authorities of the day to prohibit the printing of Bibles in Bohemia. Be that as it may, this edition also appears to have had a Calixtine origin, and was printed at the expense of citizens of Prague. Brunet, the great French bibliographer, says of it,—"*Version faite à l'usage des Hussites par Benatska,*"

Prag, wobey viele mühe und Unkosten gehabt haben die berühmten Männer und Bürger Herr Johann Pytlik und Herr Severin, ein Kramer, Schöppen dieses Jahrs; wie auch Herr Johann aus den Störchen, und Herr Matthias aus dem Weissen Löwen, [so vermüthlich in Prag berühmte Gästhöfe gewesen sind] indem sie zuvörderst ihr Absehen auf Gottes Ehre und den auch auf das wahre Beste des Königreichs Böhmen und den Anwachs im Guten der Böhmen und Mähren gehabt haben. Sie haben sich dabey der Hülfe der prägerischen Magister und anderer im Gesetze des Herrn erfahrnen Männer bedienet, bis sie diese arbeit zu Ende gebracht haben und zwar im Jahr 1488, in Monat August."

* Hanslik, p. 513.

† Brunet, Manuel du Libraire, Paris, 1860.

‡ Dobrowsky, ueber der Buchdruckerkunst, &c., page 241.

§ Theobald, Hussiten Krieg, Ander Theil, page 138, Nuremberg, 1621.

—an assertion which gave the writer much trouble, until after consulting many biographers and bibliographers in search for Benatska, he discovered that the word is the Bohemian name of Venice! and that Brunet, or his amanuensis, had mistaken it for the name of a printer. The real printer was Peter Lichtenstein, a native of Cologne.

This Venetian edition has frequently been described as the first Bohemian Bible, and especially by Theobald the historian of the wars of the Hussites,* and Samuel A. Weleslawina,† the publisher of a Bohemian Bible at Prague in 1613; and after them by Comenius who probably accepted the statement of these writers without sufficient examination. Indeed it is improbable that Comenius ever saw a copy of this edition, which had not only become rare, but was superseded before his birth by the very superior translation of the Brethren from the original Greek and Hebrew. Theobald, by his own confession imperfectly acquainted with the Bohemian language, failed to notice a passage in the preface to the Bible in question which distinctly refers to previous editions, of which it only professes this to be a revision and improvement. This is a statement which such a scholar as Comenius would scarcely have overlooked. The passage as translated by Elsner reads thus:—

"This work was undertaken by those judicious men John Hlawsa, Wenzel Sowa, and Burian Lasar, citizens of Old Prague, who have spared no expense necessary to its completion," etc.‡ "And although the Bible has already been printed in the language of Bohemia it was with many imperfections which are here corrected."§ And again in the preface or introduction to the 4th book of Ezra, the Editors say: "Notwithstanding the Bohemian Bible has been heretofore *twice* printed, neither of those editions contained this 4th book of Ezra."‖ The editions of Prague and Kuttenberg both omit this book, and are unquestionably the two referred to.

Theobald, travelling in Bohemia about a century after the publication of the Venetian imprint,¶ met with a copy in the hands of a miller, whose hospitality he enjoyed at Tausz, and unhesitatingly accepted it as the earliest Bohemian Bible. Writing afterwards of the Taborites he com-

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* Theobald, Hussiten Krieg, Ander Theil, page 131, Nuremberg, 1621.

† Elsner, Versuch, page 22.

‡ "Diese Arbeit haben über sich genommen die vorsichtigen Männer, Johann Hlawsa, Wenzel Sowa, Burian Lasar, Bürger der Altstadt Prag so hiebey keine Kosten gesparet haben," etc.

§ "Und obgleich die Bibel schon vorher Böhmisch abgedruckt worden ist, so sind doch hier verschiedene vorhin eingeschlichene Mängel verbessert worden."

‖ "Obgleich die böhmische Bibel *ehedem schon zweymal* wäre gedruckt worden, so stünde doch dieses vierte Buch Esra niemals mit da."

¶ The first edition of Theobald's Hussiten Krieg was printed in 1609.

mends the untiring industry with which their Pastors transcribed the Scriptures for the laity "to be read in their houses," and proceeds to say, "Finally, ten years before Luther's dispute with Tetzelius, they caused an edition to be printed in Venice, as testified by the final clause copied from the exemplar met with at Tausz," viz: "Perfectum est illud opus Biblicum Venetiis in Italia, Anno Domini 1506," etc.* There is no evidence, nor any reason for supposing, that any other Bohemian Bible was ever printed in Venice; but in attributing the printing of this to the Taborites, Theobald is manifestly wrong. That warlike sect no longer existed; and with no propriety could the name be applied to their eminently peaceful successors, the Brethren.

The three editions we have been considering were followed by others printed at Prague in the years 1529, '37, '49, '56, '70, '77, and by one at Nuremberg in 1540. All of which were translations from the Latin of Jerome.†

Seventeen editions of the New Testament only, all likewise from the Vulgate, were published in various years from 1513 to 1597. Of these, 3 were printed in Nuremberg, 1 in Olmutz, 9 at Prague, 2 at Jung-Bunzlau, 1 at Pilsen, and 1 at Prestiejowa.‡

The Bible, and at least one of the Testaments printed at Nuremberg, together with both the Testaments of Jung-Bunzlau, and probably some of those published in Prague, were printed by or for the Brethren.§ They, however, were far from satisfied with this translation of a translation, and earnestly desired to ascend as nearly as possible to the original sources of the waters of life. The way was opened to them by Bishop Blahoslaw, a man of spotless purity and great learning, who in 1564 published a New Testament translated from the original Greek, which had the rare merit of being a faithful exhibit of the sense of the original in the purest idiomatic Bohemian.‖ This Testament was reprinted in 1568; and in 1593, revised and annotated by Bishop Niemczanius, formed the sixth volume of the great Bible of the Brethren.

In order to prepare the way for this translation, which they had long desired, the Brethren sent some of their most gifted youth to German and Swiss Universities where only they could then attain a thorough knowledge of the original tongues. From the young men thus educated eight scholars were selected as translators. Their moral fitness for the task may be inferred from the fact that four of them afterwards became

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* Hussiten Krieg, Ander Theil, page 138.

† Elsner. ‡ Elsner.

§ Plitt, quoted by Crœger, Geschichte der Alten Brüderkirche, 1ter Bd. page 121. Gnadau, 1865. And Gindely, Geschichte der Böhm. Br., 2ter Bd. page 70.

‖ Elsner Versuch, page 79. Gindely, Gesch. der Boehm. Br. 2ter Bd. page 70.

Bishops of the Unity.* Their literary ability has not been questioned by the bitterest enemies of their work—a work which forms the proudest monument of the ancient church of the Brethren. It is a faithful translation rendered in choice language. A selection of passages from this Bible, for the use of schools, was published at Prague by the Jesuits in the year 1668. And in the preface to this book its Editor says that while the Bible, as a whole, cannot be recommended to Catholics, and indeed ought not, on account of its heretical errors (*ketzerische Irrthümer*) to be in their possession, yet its style is idiomatic, beautiful and pure beyond that of any other Bohemian book; and he wishes his selection placed in the hands of every schoolmaster in the land to be industriously read and copied by his scholars as a model of style.† Modern Bohemians also admit that the style of this version remains unsurpassed by any writer of their language; and one of them thus concludes his eulogy: "This noble work can never cease to be honored while the Bohemian language continues to be spoken."

The first edition of this Bible was printed at Kralitz in Moravia, in the Castle and at the expense of the Baron John von Zerotin, a distinguished Nobleman who adhered to the Brethren. It was published in six quarto volumes which appeared as follows, viz.:—

The 1st. containing the Pentateuch, in	1579
" 2d. Joshua to Esther inclusive,	1580
" 3d. Job, Psalms and the writings of Solomon,	1582
" 4th. The Prophetical Books,	1587
" 5th. The Apocrypha,	1588
" 6th. The New Testament,	1593‡

The whole enlarged and enriched by a copious and judicious commentary.§ Succeeding editions were printed in a more compact form, in one volume and without commentary. This was the first Bohemian Bible in which the chapters were divided into verses.

The Testament alone was republished in a duodecimo volume in 1596; and again, revised by Bishop Ariston, in quarto in 1601.‖

A second edition of the whole Bible was printed in the year 1596. A copy of this is in the hands of the writer. It is an octavo volume of 1140 pages of text, and 34 pages of index, tables of lessons, etc. The page is arranged in double columns, the numbers of the verses occupying

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* Note on page 124 of the German translation of the Ratio disciplinæ of Comenius, *J. J. Enderes*, 1739.

† Kleich quoted by Elsner, in Versuch, pages 36 and 37.

‡ Comenius Ratio Disciplinæ. Amst. 1660, page 54, paragraph 117.

§ Of this edition my collection contains a specimen. The 3d volume, Job to Canticles inclusive. W. G. M.

‖ Elsner, Versuch, page 45. Rieger, Böhm. Brüder 3ter Theil, page 470.

a space between them, and marginal notes their exterior border. The chapters are simply numbered, and are without summary. The type is small but clear. The original division into six parts is retained, and each is furnished with an engraved title enclosed in an arabesque border, and with floriated ornamental initial letters; the initials of the books and chapters are similar but smaller. Over the title of the first division is seen a lamb bearing a banner, the device on the seal of the Unity. The general title of the volume is surmounted by the Sacred name in Hebrew characters, under which on one side of an oval containing the title is a representation of Moses with the tables of the Law; and on the other side a figure bearing a cross with a banner, and representing the Gospel. Under these figures and the title, appears a triumphal procession with the Lord of Glory in a chariot drawn by lambs, and behind which Death and Hell are dragged as captives.

The third and last edition of the Bible published by the Brethren before their pitiless persecution and exile by the Emperor Ferdinand the Second, was a revision printed in 1613, in a folio volume of 1178, or including prefatory matter and indices, 1208 pages. Of this also our collection contains a copy. The type is larger and coarser than that of the 8vo. edition, and there is less finish in the initial letters and the engraved titles of the six parts, into which this also is divided. The page has two columns of 48 lines each, but the space between them is small and the numbers of the verses which in the octavo edition occupy this place are here interspersed in the text, but without interruption to its continuity, which is only broken into paragraphs. The exterior margin of each column contains some references, but a much greater number of notes of the contents of the text, supplementary to the summaries at the heads of the chapters which are brief. In neither of these editions is the place of publication indicated, but both are attributed to Kralitz.

The revered Comenius, to supply in some measure the need of his fellow exiles who were destitute of Bibles, prepared and printed at Amsterdam in 1658, only two years after the destruction of his own library in the conflagration of Lissa, a summary or abridgment of the Scriptures in the Bohemian language, entitled "A Handbook of the Marrow of the Holy Bible; the sum of what God has revealed for man to believe; commanded him to do; and taught him to expect."

This is comprised in a small, closely printed 12mo. volume of 896 pages of text, with 24 of prefatory matter and 14 of appendix.

In the year 1722 a handsome reprint of the third edition of the Brethren's Bible was published at Halle in Saxony for the descendants of exiled Bohemians, and an edition of many thousand copies soon disposed of. Encouraged by this success a bookseller of Brieg in Silesia republished it in 1745; but his work was so inferior that none but the poorest people

would purchase it.* The Bohemians were noted for their love of well printed and handsomely bound books.

The New Testament was reprinted at Halle in 1709, 1722, 1752, and 1764; at Zittau in 1720; Labau 1730; Brieg 1744; and Berlin in 1752. But from 1613 to 1873 (two hundred and sixty years) the volume was never reprinted in Bohemia. In 1873 the first part of a new edition, in 4to., of the Testament with the original commentary, was published by the Comenius Society of Prague† (*Spolkem Komenskeho v. Praze*). It is now completed, and forms a handsome volume of 892 pages.

Notwithstanding a literary activity which subsequent Bohemian writers have regarded as wonderful, not only the Bibles, but all the devotional books of the Brethren, are now very scarce. This is in a great measure owing to the blind zeal of Jesuits, who ruthlessly burned or mutilated all they could lay their hands upon. Anton Koniasch alone is said by his biographer (himself a Jesuit) to have burned more than sixty thousand volumes, and, not content with this wholesale destruction, the indefatigable Koniasch corrected several thousand volumes by erasing with ink the passages which offended him.‡

The "Index Bohemicorum Librorum Prohibitorum" issued from the press of the Jesuits at Prague, but bears no date. The sanction of the Pope is dated 1766, that of the Archbishop of Prague 1767, and the Imperial confirmation 1770. One might have expected more liberality, or at least some relaxation of vigilance, at so late a day as the time of Clement XIII., but none appears. In the "Index" every edition of the Brethren's Bible, together with its reprints, and the abridgment of Comenius, is not only prohibited but expressly marked for destruction with an asterisk, which is thus explained: "notat Librum utpoti hæresi, vel aliis pravis dogmatis refertum, plene abolendum esse."

A splendid edition of the Bohemian translation from the Vulgate was published in Prague, by Samuel Adam Weleslawina in 1613. This edition had 158 historical engravings, besides numerous other illustrations. Among those calculated to shock the Protestant mind, are six representa-

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* Elsner, Versuch, pages 63, 69, 70.

† This Society, formed for the republication of works by or relating to the Brethren, reprinted in 1869 their history by John Lasitius, epitomised by Comenius, as the first volume of a Bohemian Brethren's Library (*Ceskobratrska Biblioteka*).

‡ Occasionally the zeal of this hunter of heresy, who in his hot pursuit spared neither Peer nor Peasant, led him into serious trouble by provoking the bolder owners of confiscated volumes to use him roughly; and once he was purposely locked up for three days in a pig-stye, into which he had penetrated in search of suspected literature. *Pelzel, Bohmische, Mährische und Schlesische Gelehrte und Schriftsteller aus dem order der Jesuiten. Prag*, 1786, *page* 184.

tions of the Deity, contemplating the work of creation, in each of which the Creator appears attired in a blue coat and red mantle.*

Another edition of the Roman Catholic version, begun in 1677, was completed at Prague in 1715, in a large folio; indicating a very small demand and no intention to supply the common people.

We have now carefully reviewed the history of the Bohemian Bible, it only remains to examine its claim to European priority.

Historians of the Bohemian Brethren, Cranz, Holmes, and Bost especially, have stated that the Brethren were the first who printed the Bible in a modern European language. In making this claim for the Brethren these authors rely exclusively on the 69th paragraph of the "Historiola Ecclesiæ Bohemicæ" of Comenius, prefixed to the "Ratio Disciplinæ," Amstel. 1660, viz.:—

"Crebrescere interim cæpit inventa nuper in Germania Typographiæ ars, prodeuntibus variis (in Italia potissimum, Romæ & Venetiis) libellis & libris, sacris & profanis. Bohemi ergo tanto hoc Dei dono animarum potissimum salutem utendum rati, Bibliorum vernaculo Idiomate circa hoc tempus editionem (primi Europæorum iterum) procuraverunt, *Venitiis*: brevique post, distractis exemplaribus, *Noribergæ*, semel & iterum: demum domi erectis officinis (Pragæ, Boleslaviæ, Kralicii in Moravia) sæpius."†

The historians above named appear to have erred in supposing that when Comenius said "*Bohemi*," he ment the Brethren. In other respects they have fairly followed him, except as regards the date of this Venetian Bible. Comenius we see assigns no date, and Cranz simply repeats him. Holmes, however, thinking, probably, of the general spread of the art of printing referred to by Comenius, gives 1470 as the year in which this Bible was printed,‡ while Bost, glancing at the dates of events recorded in the adjoining paragraphs and finding 1486 precede, and 1511 follow the paragraph we have transcribed, as an average or compromise, fixes on the year 1490.§ We have seen that neither of these dates is correct, but that the Bible in question was really printed in 1506.

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* Elsner, pages 30 & 33.

† "Meantime the art of printing, recently invented in Germany, began to spread; and various books and pamphlets, sacred and profane, made their appearance, especially in Italy at Rome and Venice. The Bohemians, believing that this great gift of God should be used especially for the good of souls, procured about this time an edition of the Bible in their own language (again the first of Europeans) at Venice: and shortly afterwards, the copies being all disposed of, twice at Nuremburg, and subsequently, having established printing presses at home (at Prague, Jungbuntzlau, and Kralitz in Moravia), frequently."

‡ Holmes, History of Church of the Brethren, vol. 1, page 63.

§ Bost, Histoire de l'Eglise des Freres de Boheme, tome 1, page 95, Geneve, 1831.

A later historian of the Brethren has, indeed, doubted that Comenius really intended to convey the meaning generally attached to his words in the paragraph we have quoted, of which the English equivalent appears to be, "again the first of Europeans," and which in the rather free German translation of Enderes (Schwabach, 1739), reads "worinnen sie unter allen Europaischen Völkern abermahls die Ersten waren."

In a foot-note to page 121 of the first part of his "Geschichte der alter Brüderkirche," Gnadau, 1865, Bishop Cröger says, "Inwiefern Comenius meinte dass die Böhmen in diesem Stück allen anderen Nationen vorgegangen sind, ist nicht klar (primi Europæorum iterum)." I confess, however, that I fail to see the force of this suggestion, especially when I read these words of Comenius in the light of a passage in the 14th paragraph of the Historiola, in which, writing of the early Sclavonian translation ascribed to St. Jerome, he says, "Eôque inter Europæas gentes primi fuerunt Sclavi, quibus nativâ linguâ credita fuerunt eloquia Dei," which may be fairly rendered, "Thus the Sclavonians were the first European people to whom the word of God was confided in their mother tongue," and is clearly the antecedent to which the *iterum* (again) has reference.

Having thus ascertained that the first Bohemian Testament was printed in 1475, and the first complete Bible in 1488, we will now inquire whether any other European Bibles had been previously printed. In doing this we shall chiefly rely on the answer afforded by the "Nachricht von der hochteutschen Bibelübersetzung" of Professor Nast, Stuttgart, 1779. Consulting also the works of Panzer,* Goeze,† and Hain.‡

According to Professor Nast, the early editions of the German Bible were printed in the following order, viz.:—

1st. The Bible printed at Mayence, by Fust and Schoiffer, in the year 1462.

2d. The Bible printed at Strasburg, by John Mentel, in 1466.

3d. A Bible, origin unknown, probably printed between the years 1466 and 1470.

4th. A Bible without date, place of publication, or printer's name; in a Swiss dialect of German, and probably printed at Zurich, 1470 to 1473.

5th. The great Bible of Augsburg, without name of printer or date, but believed to have been published between the years 1472 and 1476.

As these five editions were printed without dates, these have only

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* Panzer, Nachricht von den allerältesten gedruckten deutschen Bibeln. Nürnberg, 1778.

† Goeze, Seltener und merkwürdiger Bibeln. Halle, 1777.

‡ Hain, Repertorium Bibliographicum. Tubingæ, 1826.

been arrived at from the written memoranda made by their rubricists,* and the internal evidence afforded by the orthography, typography, etc. of the volumes themselves. Copies of all these editions are preserved in some of the great German libraries. They have been minutely examined and carefully described by the eminent bibliographers above named, who mainly agree in their conclusions, except in regard to the first edition, which Panzer thinks could scarcely have been printed in 1462, inasmuch as Fust & Schoiffer printed a folio Latin Bible in that year, and he thinks their means were probably unequal to the production of two such works in the same year. Watt, in Bibliotheca Britannica, Edinburgh, 1824, says† "it is pretty satisfactorily proved that this Bible was printed in 1467;" which is the latest date that any one has assigned to it. Its style and orthography are antiquated, and the version is thought to have been made at least as early as the year 1300.

The sixth German Bible, the first with a printed date, was published at Augsburg in 1477. Others followed at Augsburg in 1477, 1480, and 1487; at Nuremberg in 1483; and Strasburg in 1485. One was printed at Cologne, in the dialect of Lower Saxony, in 1480, and one at Delft, in the Dutch language, in 1477.

Several editions of an Italian version were printed at Venice between the years 1471 and 1477; and one in Spanish, at Valencia, in 1478.‡

It is thus evident that many European Bibles were extant before the first Bohemian one was printed. It is also certain that to Germany, the birth-place of the typographic art, belongs likewise the honor of having first printed the Scriptures in a modern language. W. G. M.

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* Persons employed to trace and fill in ornamental initials, etc., with the pen or pencil, which was generally done with red ink or other pigment, whence the name.

† But gives no authority.

‡ Hain, Repertorium Bibliographicum, Nos. 3148-3159.

III.

DEBATES IN THE ENGLISH PARLIAMENT on a Bill to relieve the United Brethren, or Moravians, from Military duty and taking Oaths. As reported for the *Universal Magazine.*

REASONS *and* OBJECTIONS

For and against

The PRIVILEGES *granted to the* Protestants, *called the* UNITED BRETHREN *in the* BRITISH *Dominions.*

How reasonable and advantageous soever to our American *Colonies the Petition of the People, known by the Name of* Unitas Fratrum, *may appear, it met with some Difficulties in both H——s; and as these have been differently reported, it may not be unacceptable to the Public to communicate, as much as we have been able to collect from the best Authorities, and from several Persons who attended on those Occasions. When the Petition of the Deputies of the said People was brought in,* Feb. 9, 1748, *Lieut. G—— O———* spoke to the following Effect:*

Mr. *President,*

The petition, now presented, is from people of the first rank in *Germany*, Deputies for the *Moravian episcopal church;* a church long known to this nation by a friendly intercourse with the *church of England:* but, first, I beg leave to say something of their ancient history.

The *Sclavonian* countries, to which *Moravia* and *Bohemia* undoubtedly belong, received the *christian* religion from the apostles themselves. St. *Paul* saith, *Rom.* xv. 19, he had filled all places with the gospel, even from *Jerusalem*, round about unto *Illyricum;* and he informs us also, 2 *Tim.* iv. 10, that *Titus* was gone for the same purpose into *Dalmatia:* both which were *Sclavonian* provinces. In the *fourth* century *Jerome*, being born at *Strido*, a city of *Illyricum*, in order to advance the success of the faith, received in his own country, is said to have translated the bible into his mother-tongue. In the *seventh* century these churches increased very much; the *sixth* synod of *Constantinople*, held in 680, making remarkable mention of the *Sclavonians*, who would not appear at the said synod, because they abhorred *image worship.*

In the following age, God opened the door for the gospel in almost all the *Sclavonian* countries. The Emperor *Michael the Third* having made

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* Lieut. General Oglethorpe.

peace with the *Bulgarians*, and restoring to them the sister of their King, whom the *Grecks* had taken in a battle; this Lady, having embraced the Christian religion at *Constantinople*, prevailed with her brother to turn *Christian;* whose example his subjects followed, and even some of the neighbouring nations of the same language, which contributed much assistance to *Cyril* and *Methodius*, two *Greek* Bishops, expert in the *Sclavonic* tongue; who entering into *Moravia*, in the year 861, converted unto Christ *Swatapluck*, King of the *Moravians*, and a short time after *Borivogius*, Duke of the *Bohemians;* from whence the brightness of the gospel darted into *Poland*, and even into *Muscovy*.

It also appeareth from hence, that all these countries were converted by the means of the *eastern* church, and were initiated in the *Christian* religion with the *Grecian* rites and forms. How the Bishops of *Rome*, who lay even then in wait to make a prey of all the churches in the world, incroached upon this *Bohemian* and *Moravian* church, is too long to be related here. It was in the year 940 that the *Roman* Emperor *Otho*, having subdued the *Bohemians*, enjoined them, by the express order of the Pope, to use the *Roman* liturgy, in the *Latin* tongue, which did greatly offend the *Bohemians;* and, since that time, there has always been a contest between the *Bohemian* and *Romish* churches; the one always laying on, the other always shaking off, the yoke of their superstitions.

In the next age Pope *Cœlestinus* tried to impose celibacy on the *Bohemian* clergy; for which Cardinal *Peter*, his *Legate a Latere*, very narrowly escaped being stoned by the clergy of *Prague*. After this *Transubstantiation* began to be obtruded: But in *Bohemia* it was not imposed with the *retrenching* of the *cup* of the *Eucharist*, till the year 1361, when *Charles the Fourth*, Emperor of the *Romans*, founding the University of *Prague*, invited over many *German*, *French*, and *Italian* Masters and Doctors; and these, being trained up in the custom of *communicating in one kind*, began vehemently to urge it; and the *Bohemians*, on the other side, set themselves stoutly against it. *John Milicius*, Canon of *Prague*, and his successor *Matthias Janovius*, who was at the same time Confessor to *Charles the Fourth*, were both very zealous to assert the *Holy Communion* in *both kinds;* and for that reason were banished out of the kingdom*.

It was about this time that the *Bohemians* began to oppose, with all their strength, the incroachments of the *Roman* See: At the end of the fourteenth century *John Huss*, Professor of the University of *Prague*,

* The last, before he died, uttered these words: 'The fury of the enemies of the truth has hitherto prevailed against us; but it shall not always be so: for there shall arise a mean people without sword or power, whom they shall not be able to deal withal.

inveighed very daringly against the overflowing errors of the church of *Rome*, and that with the greatest applause of the people of *Prague*. It very much revived his spirit, that in the year 1400 he received from *England* the books* of *John Wickliffe*, the first of our own reformers; and he encouraged *Jerome* of *Prague* to oppose the prevailing errors with the like boldness in the schools, as he himself did in the church. Upon which the University, which was mostly filled with foreigners, passed a censure upon *Wickliff*'s articles. But the *Bohemians* debated the prerogative of election with the Pope's abettors, making it good that it belonged to them as natives; and King *Wenceslaus* gave the sentence on the *Bohemians* side, and created *John Huss* Rector of the University in the year 1409. Two years after, Pope *John* having sent indulgences abroad, to be distributed to all those that would take up arms for the *Romish* church against the King of *Naples*, the *Bohemians* burned all the said bulls in the market-place, together with the letters of the *Popish* Prelates. The Pope, being enraged therewith, summoned *John Huss* to *Rome*, and by an edict prohibited the celebration of divine service and administration of the Lord's Supper at *Prague:* Whereupon *John Huss* withdrew from that city, and preached the word of God, from town to town, all over the kingdom, until such time as he was cited to *Constance*, where he went with the safe conduct of the Emperor *Sigismund:* But, notwithstanding the said letter of *Sigismund*, he and *Jerome* of *Prague* were treated very ignominiously, and both condemned to the flames. *Huss* was burnt on the 6th of *July*, 1415, and *Jerome*, the following year, on the 30th of *May*.

The nobility and people of *Bohemia* and *Moravia*, heinously resenting the blood and execution of their Doctors by the Pope, were exasperated in such a manner against the *Popish* party, that in the year 1419 the tumult was so great at *Prague*, that the Governor and twelve Senators were thrown out of the windows of the Council-house, and forced to fall upon the points of the soldiers spears. Not long after, *Wenceslaus* being dead, *Sigismund*, his brother, seized the kingdom; who enacted many things to the prejudice of the conscience of the *Bohemians*, and soon after entered *Bohemia* with a powerful army, and infested it with war for ten years; *Zisca*, the General of the *Bohemians*, always getting the better.

After the Council of *Basil*, the protesting *Bohemians* divided among themselves, forming two parties; the one, demanding only the use of the *Cup*, was called *Calixtines;* and the other, persevering in all parts of *John Huss*'s doctrine, were properly called *Hussites* or *Taborites*. These opposed one another till it came to blows. This was the state of *Bohemia*, till the year 1450, when the quiet-minded of each party, join-

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* By the hands of one *Peter Payne*, an *Englishman*; some of which *Huss* translated into the *Bohemian* tongue.

ing together in the common tenets, which all allowed, and laying aside all party distinctions, formed a congregation, after the form of the *apostolical* simplicity, calling themselves the *Unitas Fratrum* or *United Brethren;* which title is given to them, by way of *eminency*, to this day*.

These Brethren having applied to King *Podiebrad*, for some place where they might live in safety, and serve God with a pure conscience; the Barony of *Litits*, in the mountainous places of *Moravia*, in the neighbourhood of *Silesia*, was granted to them (the name of the place was called *Fulneck*) whither many of the citizens of *Prague*, Bachelors and Masters of Arts, Commons and Nobles, learned and unlearned, withdrew themselves, from all parts of *Bohemia* and *Moravia*. Their Pastors were of the *Calixtines*, of which *Michael Samberg*, a pious and devout old man, was the chief; but being sollicitous, whether that ordination would be valid enough, if a Presbyter ordained a Presbyter, without a Bishop, and how they should be able to defend such ordination, they at length agreed to chuse nine persons among themselves by vote; and, of these nine, three by lot, whom they sent to the *Waldenses* in *Austria*, whose Bishop *Stephen*, getting another Bishop, and some of the Ministers, to be present with him, he declared unto them what great persecutions they had undergone in *Italy* and *France;* how, through many sufferings, they had continued the succession from the Apostles times; and creating them three Bishops, by the imposition of hands, they conferred on them power to ordain Ministers, and sent them away. The same year, 1467, Bishop *Stephen* was apprehended by the *Papists* and burnt alive at *Vienna;* and many of the good *Waldenses* retired to the *brethren* of *Fulneck*, and joined with them. What great persecutions these *brethren* underwent is inexpressible; those of 1467 and 1468 were so severe, that, being dispersed into the mountains and woods, they dwelt in caves or dens; and, not being safe, even there, they durst not make any fires, except in the night, lest the smoke might betray them: But the history of the *Bohemian* persecutions, and also the history of the *Sclavonian* churches, both written by Bishop *Amos Comenius*, having been printed in *English*†, there is no need to enlarge thereupon.

Soon after these dawnings of the reformation, *Luther* and *Calvin* preached the pure doctrine; and both of them gave the greatest praises

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* Their first name was *Fratres Legis Christi*, i. e. *Brethren according to the Law of Christ.*

† The history of the *Bohemian* persecution, from the time of their conversion by the *Greek* church, to the year 1632, was printed for *John Walker* in *Pope's-Head-Alley*, 1650.

The history of the *Bohemian* church is printed under the title of *An exhortation of the churches of* Bohemia *to the church of* England, with the history of the *Sclavonian* church, and the order and discipline used in the churches of the brethren of *Bohemia*, &c. printed for *Thomas Parkhurst*, in *Cheapside*, 1661.

to our *Bohemian* brethren, as the forerunners of the reformation. They were also received into *England* under King *Edward the Sixth*, and countenanced by his successors: He granted to *John à Lasco*, a Minister of *these brethren*, the church of *Austin-Friars;* and made him Superintendent of the *German* and other *Protestant* congregations, from more distant countries, as *Bohemia*, *Moravia*, *Poland*, and *Hungary*. And to speak a few words of their further intercourse with the church of *England:* Their Bishop *Comenius* himself presented the history of his church to King *Charles the Second*, in the year 1660, with a moving account of their sufferings, addressed to the church of *England*. He looked upon himself as the last Bishop; but Providence was pleased to direct better, and he lived to see the succession continued by the *Polish* branch.

In the year 1683, a most pathetic account of *these brethren* was published, by order of Archbishop *Sancroft* and Bishop *Compton*. They also addressed the church of *England* in the year 1715, being reduced to a very low ebb in *Poland;* and his late Majesty, *Geo.* I, by the recommendation of the late Archbishop *Wake*, gave orders in Council for the relief of *these* reformed *episcopal* churches, and *Letters Patent* for their support were issued soon after.

But since the year 1724 their circumstances have altered for the better, and they have wonderfully revived, increased, and spread in several countries; they have even made some settlements in *America;* in the province of *Pensilvania*, they have above eight-hundred people, to whom the Proprietor and Governor give a very good character.

In the year 1735, they were disquieted in *Germany*, and about twenty families went over with me to *Georgia*. They were industrious, patient under the difficulties of a new settlement, laborious beyond what could be expected; they gave much of their time to prayer, but that hindered not their industry: prayer was to them a diversion after labour. No time was lost in idle and vain amusements; nor did I find that they did less, but rather more than others. I mention this only, because a vulgar notion has prevailed, that they neglected labour for prayer. Many of ours consumed their time in drinking or vicious courses, and were thereby enfeebled, instead of being strengthened for their future labours. I do not say this of *all*, for numbers of our people acted well, and the effects of their extraordinary labours are still in being. The *Moravian* brethren were afterwards disturbed by popular commotions. When the people forced all persons to take arms, *the Brethren* made no contention, but most of them quietly withdrew, after they had paid what they owed to the Trustees. I speak of what I know. What other applications they made elsewhere I mention not; but I have heard from good authority that they would have continued enlarging the colony of *Georgia*, had they met with the tranquillity they seek. Since this, they have made

many establishments in *Germany*, at a great expense: I am assured they have spent a great deal more than one hundred thousand pounds; I hear from others of much larger sums. They therewith have settled numbers of industrious people. Much of this strength in men and money might have been acquired by us, had it not been for the uneasiness which the laws did not protect them from, and which makes it necessary for the Parliament to inquire into the matter, in order to remedy it.

These brethren propose a benefit to this country; they have felt advantages arising from the influence of the proceedings of Parliament. Since the Parliament of *England* declared, in a public act, in their favour, a rest has arose to them in other countries. They therefore offer themselves, in gratitude for the said act, to settle many of their people in the *British* colonies, preferable to establishments where they are now invited by flattering appearances of present protection and the largest privileges. We are now to consider the manner wherein we are to treat this petition. Will you not accept of proposals beneficial to the nation? In case you will not hear these proposals, you cannot receive the benefit, should they upon examination prove advantageous. The benefit of industrious people, who, without expense to the public, will settle in the colonies, must be obvious to every one; even the Princes of *Germany* have been sensible of this advantage. One thing upon this head, which I would not speak of any where but in this H——, it not being a proper subject for public conversation. A great Prince, who loveth armies and knoweth how to use them, in order to engage these people to settle in his dominions, granted them these privileges which they here petition for, and much larger ones. The King of *Poland;* the King of *Denmark;* and other Princes have done the same, to encourage them to settle in their dominions: but as all these Governments are under the absolute will of the Prince, so, though the present may be the best of men, his will may change, or his successor be different in his opinion; and as it is too much to risk the happiness of numbers upon the uncertain life, or more uncertain will of a mere man; the *Rulers*, therefore, of *these Brethren* wisely seek, in a time when they possess a full quiet and peace in *Germany*, a place of safety, an *Asylum*, where, if distraction should arise, they may be safe under established written laws. They have enjoyed indeed, in one of our colonies, a temporary, though not a *legal* possession of the privileges they ask, but they are still under the same inconveniences through the uncertainty of such connivance in the *British* dominions. And it is not to be hoped or believed, that men will leave the climate they are accustomed to, in the neighbourhood of their native country, to labour under the same difficulties, the avoiding of which is the *only* motive of their removal. All they ask is a *full Liberty of Conscience*, under which they comprehend the scruples that great numbers of their people have, and which they desire to obviate, *viz.* the *taking of an oath*, and

the *bearing of arms;* they pray that their *affirmation* way be accepted instead of an *oath;* and that they may be allowed to *pay, in lieu of personal service.* You may refuse to hear these proposals, but therewith you refuse the advantages that accrue from them. By hearing you will know, and then be able to regulate what you intend to do. Therefore I think there can be no objection to the sending *this petition* to a Committee to examine the whole, and then you will upon knowledge proceed to do what is fitting.

This proposal was seconded by that worthy Senator *V——rs C—w—l,* in these words:

Mr. President,

I join in all that my honoured friend has said, desiring that the petition of the Deputies of the *Moravian churches,* which to me appears extremely reasonable and beneficial to this nation, should be referred to the consideration of a Committee.

How reasonable soever this proposal appeared to the Majority, who could not but discern the national advantages, which must naturally follow to the state, from every acquisition of wealth and number of its inhabitants, *M. Furius Publicola,* without once entering into the merits, or attempting to invalidate any single fact stated by the Hon. Senator, who brought in the petition, replied with great warmth,

Mr. *President,*

The petition under consideration contains things of so *new* and *extraordinary* a nature, that I must beg leave to dissent from the proposal of having it committed. For I humbly conceive, the records of this Hon. H—— cannot furnish us with a precedent, wherein private persons, especially such as are reputed Sovereigns in their own country, were ever permitted to dictate *new* laws or privileges in this assembly, without being first recommended from the Throne. Besides, Sir, I apprehend that the petitioners are a *new sect,* of a *new* religion, newly sprung up; though I am not prepared to give you the particulars. And though I would by no means be supposed an enemy to *toleration,* which is allowed by the laws of these realms, I must observe that *this* church, or congregational society, *scorn to be tolerated.* I am informed, Sir, that this sect increaseth prodigiously in numbers every where, especially in *Germany,* where the greatest part of the *Protestants* are run mad by their devices; and that their religion is founded upon political and worldly views. You can't, Sir, be unsensible with what care the Legislature has always guarded against the increase of *Popery* in this nation: And I would propose the rejecting the *Moravian brethren* with as much caution; not that I would be thought to persecute a *Papist* for his religion, and a

Moravian for his opinion; but because both these people, so far as I can discover, submit to the authority of a *Pope*, or *Church*, whom they acknowledge to be *supreme* in *temporals;* by which means the *coercive* power of the *civil Magistrate* is destroyed, and the *penal laws* rendered ineffectual, while their obstinate sufferings will triumph over any thing that can be inflicted upon them. I therefore am persuaded, should this spirit obtain a sanction by law, and be permitted to make converts to their communion, as they have already done with great success amongst us, the consequences will be more dangerous than we can at present foresee. Let us then immediately agree to prevent their further growth in these dominions; which I urge with greater vehemence, because, Sir, I can already discern the influence of their insinuations too much in this very H——; because I observe some Members espouse their cause, whom I have never thought *guilty of religion.* I am at a loss whether I shall stile the *Petitioners*, *Jesuits*, *Papists*, or *Moravians:* Nor do I desire to know any thing about them; but I am certain, if we don't stop *Enthusiasm* in its first approaches, it will be too late to oppose its infatuations, when great numbers shall be seduced, united, and moved by different motives. Therefore I shall oppose this petition's going into a Committee. I am afraid, by the disposition I see in their favour, that it will return from the Committee with such force as to overpower the endeavours of the most serious-minded to stop its passing into a bill. And, Sir, should it be resolved to commit this petition, I will move that there shall be instructions given to the Committee to *restrain* the *Moravian* church from making *Converts;* and to *punish* all those that should join with them in the same communion: Because it appears to me a grand absurdity from this H—— to encourage a doctrine destructive of all Government, whose support is a *power to defend* itself from foreign force and intestine wars; whereas it appears by the tenor of this petition, that, should the *Moravians* ever convert a whole nation or province to their superstition, the said nation or province must of course yield to the enemy and be destroyed; because they pray to be exempt from taking up arms in their own defence.

It was very much admired that this Gentleman could harangue so warmly against the motion, without taking the least notice of the many *substantial* reasons drawn from the *Religion* (which had been asserted to be truly *Protestant*) and from the *industry* of those people in support of their petition. And, when he was seated, the worthy Senator, Mr. *H*——, rose, and, addressing himself to the *Chair*, presently discovered the weakness of his objections and insinuations.

Sir,

The reasons advanced against committing this petition of the *Moravian brethren*, I hope, will be received by this Assembly as they deserve;

yet, though they carry no force against the motion, I presume to say, that they seem to determine the necessity why their petition should be ordered into a Committee. Because, should these Petitioners be so *dangerous* to the state, into which they are received, it must be discovered by that means. But on the other hand, should they be found to be an *inoffensive*, *sober*, and *industrious* people, it will be a *great loss* to the *colonies* to have missed the opportunity of acquiring the addition of a number of sober and industrious subjects. And as to that insinuation, *they scorn to be tolerated;* I humbly presume it cannot be fairly laid to their charge. How can a people, who voluntarily petition for it, and earnestly request that liberty amongst us, be suspected to *scorn* toleration. Nor can I see how the doctrine of *not bearing arms* can be *destructive* to Government, so long as the petitioners are willing to contribute in money, and are ready to pay all legal impositions towards the raising and maintaining the *Militia* and *Navy*. I am also of opinion it would be departing from the justice and equity, from which we should never deviate, should we *refuse* to hear the *proposals* of a people, whom we have already received under our protection, by granting them the *Affirmation* instead of an *Oath*, in the case of *Naturalization*. And in fine, this application to us from a foreign *Protestant* church appears to me to be the effect of their gratitude; to be a token of their thankfulness for favours already received; and therefore ought to be accepted as an address of grateful minds, submitting themselves to the protection and government of our laws; and as such this petition should recommend the *Moravian brethren* more strongly to the consideration and favour of this Hon. H——.

Lucius Valerius Flaccus continued, and spoke to this effect:

Sir,

I am clearly of opinion that every opportunity and proposal for the *better settling* of our colonies ought to be embraced and considered.—It is a fundamental maxim in sound politicks, that the greatness, wealth, and strength of a country consist in the number of its inhabitants. And, agreeable to this maxim, all *wise* States and Republics, even when arrived at full growth and firm establishment, have, from time to time, invited and encouraged *Foreigners* to settle amongst them, and incorporate with the *Natives*, which in the end never fails to increase the riches of both. What raised the *United Provinces* to their grandeur and power? And what so greatly increased the revenues, and improved the estates of the natural-born subjects, as the encouragement given, by the late and present Kings of *Prussia*, to the subjects of other nations to settle there? But we have no need for foreign examples. These people were well known to our forefathers, whose wisdom and zeal protected, and provided for them. So that, Sir, what has been thrown out against this petition,

for want of a right understanding about the petitioners, is so weakly supported that I am at a loss to conceive, how any Member of this Assembly, who ought to judge of every case proposed in it, without prejudice and partiality, and who has the *welfare* of his country at heart, can produce such objections, amongst which that request of an *exemption from bearing arms* is the most plausible; though if we consider the *bloody wars of their forefathers*, and the natural bent of human nature to run into extremes, it would be easy to account for this proposal: and on the other side let it be remembered that this request is neither *new*, nor found to be *dangerous*. What does that Gentleman think of the large body of *Quakers* so long ingrafted amongst us? Theirs is near a parallel case to that before us—*They do not bear arms*—yet I have never heard any complaint against them on that account. Have the colonies suffered by this pacific disposition? or, don't we, to their great credit, find their province of *Pensilvania* in a most, I was going to say in a more, flourishing condition than some others? And as I am convinced it is the interest of this nation to increase its strength and power, by increasing the number of its subjects, especially such as are sober and industrious, in *America;* and as it is notorious that our laws do not compel all *English* subjects to do *personal* service in time of *war;* so it is my opinion that it would be inconsistent with our principles of policy to reject the consideration of such promising and beneficial proposals; and that the petition ought to be committed; that the petitioners may be permitted to support their allegations; and then only be dismissed, if they can't answer such objections, as shall be raised, to the full satisfaction of this Hon. Assembly.

This argument was farther pursued by the Senator *Pomponius Atticus*, who observed, That the difficulties, which had been started against this petition's going into a Committee, could surely have no weight with those who take time to consider of persons and circumstances, before they condemn them. For my part, continued this Honourable Gentleman, I think it ought to be our first care to secure these people to our interest. Their numbers and wealth must increase our power and strength in our colonies; and when they have made improvements, and have their families and possessions to *defend*, it will be *their own concern;* they will never give up *all* to the sword of a tyrannical invader. Nature itself will prompt them to repel force by force, as the story goes of the *Quaker*, who, spying a Privateer sailing down upon him, hailed the enemy, and told him, that, though he intended him no harm, he was inclined to fire upon him, unless he would keep out of his way; which being not sufficient to oblige the Privateer to alter his course, and the mate trusting to the strength of the ship, and asking the *Quaker*, his master, leave to run the Privateer down, was at first answered with a pretty deal of confusion, that he would *have*

nothing to do with it; but when the *Quaker* observed his man at the helm steer wrong, he cried out, Friend *John*, if thou art *maliciously* inclined, thou must steer larboard; and, by steering larboard under full sail, he ran the Privateer down, and sent her to the bottom of the sea.

L. Junius Brutus, concurring with the motion, delivered himself after this manner: Sir, The Hon. Gentleman, who has declared against committing the petition of the *Moravian* brethren, I am confident, had not considered the force of those arguments urged in their favour by the Hon. Gentleman, who spoke first; because, as he is *a friend to religion*, I should have expected from his candour, less warmth and opposition to the petition, and against the profession of *a set of people*, who, of all other *Christians*, conform the nearest to *our* happy *Church-constitution*. But I hope what has been and remains to be said will evince that these people do not attempt to bring in a *new* religion amongst us.—The tragic history of their famous Martyrs *John Huss* and *Jerome* of *Prague* is known to every body.—The intercourse of their brethren with our country, for almost four centuries, from the dawning of the Reformation, by the preaching of *Wickliffe* in *England*,—Their Episcopal constitution,—The correspondence of their Bishops with ours,—Their succession, their discipline, their morals, and, above all, their faith, should recommend and endear them to every true *Englishman*, who is sincerely attached to the *established church* of his country. It was a distinguished principle of piety and charity in the reign of King *Edward* VI. to assist the foreign *Protestants*, and to receive them with all possible tenderness and compassion, and to put them into the methods of life, when they in great numbers came over to seek *liberty* and *safety*, without *nicely examining* into the *reasons* of *abandoning* their native countries. And, what is worthy of your present attention, they were allowed to form themselves into distinct congregations, and to have their own Pastors, and the Rites of religion that were most familiar to them, till by degrees they should become capable of understanding our way of worship, and *of their own accord* fall into it. For they were so well inclined to *Episcopal Government*, that they seem all to have submitted to one chief Superintendent *John à Lasco*, a *Polonian* Nobleman; and to whose memory the petitioners pay the greatest regard, deriving their establishment, in this kingdom, from him; which, I hope, will satisfy the Gentlemen in the opposition that the *Moravian* Church is neither a *new religion*, newly sprung up, nor were they unknown to our forefathers.

It was hinted, they have multiplied greatly in numbers, in all countries where they spread.—A circumstance, so far from being treated to their disadvantage, that, I humbly presume, it should engage us to be more ready to admit their petition: this I am clear in, their numbers can never be too great for a country of the extent of the *British* colonies in *America*.

—Nor am I able to discern, how *obedience* to the *authority* of *their church* can be accounted a *crime;* if it is a fault in that Gentleman's opinion, I doubt not but the majority of this assembly wisheth, that *all our people* were guilty of the same.——As for the motion, for a provision to hinder these people from making converts, and to *punish* those who join in communion with them, I must declare my opinion, it is directly *contrary to the laws* of the land; we must either not receive them, or, if we admit them to partake of the privileges of *British* subjects, we must grant them *all* the *liberty of conscience* to which all other *British* subjects are intitled. And, therefore, I join in opinion with the honourable Senators that are for referring it to the consideration of a Committee.

On the 14th of *March*, 1748-9, L—G—*O*— read the report of the Committee, and delivered himself to the following effect.——It has been made appear, that *the church*, known by the stile of *Unitas Fratrum*, is an *ancient*, *apostolical*, and *episcopal church*; that it was originally planted by the *Greek* church, and has been acknowledged as such by the Synod of *Constantinople*, so lately as in the year 1740, whose commendatory letters to the Dignitaries of the *Eastern* churches, in favour of *these brethren*, are here before us; as are, also, the vouchers of their *orthodoxy*, signed and sealed by the Synod of *Lyssa* in *Great Poland*, on *Feb.* 10th, 1683, and presented to K. *Charles* II. whereby it is proved, that having resisted all the attacks of the *Roman See* for above seven hundred years, and obliged to withdraw from their native countries of *Bohemia* and *Moravia*, where the power of *Popery* prevailed greatly, they have preserved the purity of the *Christian* doctrine, and their apostolical rites and episcopal constitution in the greater *Poland* and *Polish Prussia*; for which, we find, the learned and truly pious Archbishop *Cranmer* and Bishop *Latimer*, martyrs for the *Protestant* faith, respected them much; besides the many testimonies we have of the same regard paid them by *Luther*, *Calvin*, *Bucer*, and other eminent reformers at home and abroad; and, afterwards, by the whole bodies of *Lutherans* and *Calvinists*, who united with *these brethren* in the Synod of *Sendomir* in *Great Poland* in 1570.——What has been said of their being known in *England* in the days of *Wickliffe*, and of their kind reception under K. *Edward* VI, is incontestable; and, it further appeareth, that our Sovereigns of later years, namely, K. *Charles* II. and his late Majesty, K. *George* I, the *defenders of our faith*, thought them worthy of their royal protection, by the letters patents which they granted for the support of this *episcopal* church, reduced to the utmost distress by the persecutions which the stedfastness of their faith had exposed them to in *Poland*, *Bohemia* and *Moravia*; and, since it may be presumed, that, next unto divine providence, *these brethren* do owe their very being and existence to that seasonable aid they have had from hence, shall we, can we, deny our petitioners, the church, that has, as it were, sprung out of their ashes,

and, from the blood of their martyrs, the liberty to settle amongst us, to incorporate with us, and to improve our colonies with their labour and riches, as well as the purity of their doctrine and good morals, at the expense of those *two* small requests or privileges which they ask; at a time the same providence, which so wonderfully preserved them, has raised them to a flourishing state, and enabled them to make considerable settlements in *Germany*, to the amount of (I will not say for certain, but) a prodigious sum; and, to do the like in these dominions, out of a point of gratitude, and without any charge to the Government?

Nor do I conceive it can be amiss to observe, how much the Elector of *Saxony* and the K. of *Prussia* endeavour to gain *these brethren* to settle in their respective countries. Their predecessors have always, for two hundred years past, granted them an *Asylum*, and free liberty to exercise their religion; and, the reigning Princes of those countries, have lately renewed their friendship, and invited them into their dominions; and they have actually made several settlements in *Silesia*. But as the continual increase of their numbers, by fugitives from *Bohemia* and *Moravia*, or by converts from other parts, might probably alarm some of the *German* powers, by appearing too considerable a body, *these brethren* have, from time to time, at their own charge entirely, sent considerable numbers of their people into his Majesty's plantations in *America;* where, I, myself, amongst others, can testify, that they are an inoffensive, sober, quiet, and industrious people; and where they would have already made much larger settlements, had they at first been properly encouraged, and not laboured under some aspersions, through prejudice arising from the false information of their enemies.

And I am well informed, that this petition from an episcopal church to be *exempt* from *bearing arms*, and to be allowed their *affirmation* instead of an oath, does not proceed from the said *brethren*'s holding it any wise *unlawful* to take an oath, or to bear arms, which they do not teach; but it ariseth from a desire to free those men of their communion from any compulsion in such like cases, who are scrupulous about these points.

This being seconded and confirmed in every point by several others, who spoke to the same effect, the b— was ordered to be prepared; and it was likewise ordered to print the report, and the most considerable of the vouchers relating to *England*, and extracts of the rest.

March 21*st*, 1748–9. Upon reading the b— the second time, the President informed the H——, that, upon a careful perusal, he had found the b— contain *more* than could be properly understood by the title, as it contained the same exemptions in *Great Britain* and *Ireland*, as the title seemed to confine within the *British* plantations in *America*. But he referred it to L—G—*O*—, for the reasons of this extent of the privileges petitioned for by the *Unitas Fratrum*.

L—G—*O*—, therefore, subsumed, and spoke to the following effect. ——Unless the exemption of taking an oath be extended to *all* the *British* dominions, we do not allow *the brethren* a true and effectual encouragement to settle in our colonies; because any limitation in this point will oblige them to transport their people from *Holland*, which would be not only inconvenient for them, but prejudicial to the trade and navigation of this kingdom; as we must thereby lose the profits arising from their stores of provisions, and other necessaries on those occasions; or else it will lay them under this inconsistency, to be subject to those very difficulties here, from which we exempt them in the *British* dominions in *America*. Besides, I conceive that the same law which exempts them from taking an oath in the *British* colonies in *America*, does imply the same privilege throughout *all* the *British* dominions; because those colonies are subject to our laws, and appeals are frequently made from their courts to ours in *England*. But willing to obviate every dispute about such things, which might arise from the ambiguity of an act, and which would be very disagreeable to them, it has been thought most advisable to mention *expresly* in the b— what only appears *implicitly* in the title, so as to encourage them, without any restraint, to make such settlements, to found such seminaries, and to make such regulations in every port and place within these dominions as they shall think proper, for the reception of their *German* brethren, and for providing them with every thing necessary, as people do that are at full liberty on their own estate, and for enabling them to traffic, and to exercise their respective trades and callings, which in the end must conduce greatly to the interest of the whole nation. We cannot prescribe to them, who shall go to *America*, nor can we oblige them to transport all their *German* brethren to come here to join with them.——That must be left to their discretion.

These reasons appeared so satisfactory to the whole H——, that the b— passed without any alteration. However, it had like to have met with a different fate in the H— of L—, where it was taken into consideration on the 26th of *April*, 1749. When

*C. Plinius Cœcilius** introduced the debate, with a declaration that he had no objection against the *subject matter* of the act before them; but that he would state some particulars, which he apprehended ought to be amended in the *manner* of *wording* it.——The *title* and *preamble*, said that noble L——, relate only to the encouragement of the *Unitas Fratrum* in *America;* but the enacting part extends the privileges of the *affirmation* to *Great Britain* and *Ireland* also. Whereas, I am of opinion, that, should the proceedings made in *America*, upon a simple affirmation, be made valid in our courts, when transmitted here, it would sufficiently answer the purposes of the b—, although the *affirmation* should be con-

* C. Plinius Cæcilius . . . . Ld. Chancelor Hardwick.

fined to the *British-American* colonies *only*. Again; the *exemption from bearing arms* is both without a precedent, and, I fear, may be productive of many bad consequences, if it be not particularly confined to the *Moravian* brethren; for, it may be construed to extend to hinder the pressing of men in time of war for the public service; and if so, what must be done in case our *British* subjects should join with them, and skreen themselves under the privileges of *these brethren*.——And, thirdly, I think the very *manner of wording* this b— is capable of misleading the people, who hope for the benefit of this act; for should they rely on the certificate as a sufficient evidence of itself, when produced, without any other evidence to prove that such certificate is duly executed, I apprehend no Judge would, from that clause, think himself obliged to take notice of it; except the execution of such certificate by the *Bishop* or *Pastor* should be proved by a witness upon oath, which may not easily be procured. It also might be difficult for them to prove, who is the nearest *Bishop* or *Pastor* in *America;* or, more difficult to prove, who is the nearest to *Westminster-Hall*. Indeed, the last clause, which requires the leaving the hand and seal of their *Bishop* or *Pastor* with the *Board of Trade*, seems, in some measure, to obviate this difficulty, and to oblige the Judge to take cognizance of the hand and seal of the Bishop; but, I must add, that this is a proceeding unknown to our laws; our Courts of Justice take no cognizance of the seals or certificates of our *own* Bishops, except in cases of marriages, or, where they have immediate jurisdiction; in which cases, their certificates are in the nature of records, and decrees of other courts, and, as such, they are admitted in evidence. In all other cases, where our Bishops have no jurisdiction, their acts must be proved in the same manner as the acts of all other men; and, if the law takes no cognizance of the seals of our *own* Bishops, much less does it of those of *foreigners;* as we may exemplify in many cases, during the times of Popery in this land; for even then, if a person was a *Monk* in a *foreign* monastery, he was never allowed to prove himself such by the certificate of the *foreign* Abbot, and was always obliged to be tried as a *layman*, because there was no possibility of proving himself to be a Monk, in the eye of the law.——Therefore, instead of a certificate, I refer it to your consideration, whether it would not be more advantageous for the parties concerned in this act to be examined in the nature of a *voet dire*, whether he be, or be not a member of such a church, before he should be permitted to be examined *in chief*; and to be liable to the same penalty as one that is perjured, in case he should *falsely affirm* himself to be a member of that church, when, in fact, he is not.

*M. T. Cicero** replied: I presume that the b— before us has been well considered, drawn with the greatest care, and communicated to the

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* M. T. Cicero . . . . Earl of Granville.

brethren by their Deputies, who cannot answer what effect any *alterations* may have upon the minds of their *constituents*, whose gratitude for the act already passed in their favour, and the great idea they conceive of *British* liberty, dispose them to become *British* subjects; and, whether this is not an object worth the granting of those privileges, I submit to the wisdom of this H——.

As to the objection against the *affirmation* extending to *Great Britain* and *Ireland;* it ought to be considered, that all *law-suits* commenced in *America*, for some certain sums, may be appealed or brought to *England*, after they are come to a decree or end judgment; so that the sentence *justly* given in *America*, upon their affirmation, must be *void* here, if their said affirmation cannot be given in evidence in *England.*——Besides, such an exception would greatly embarrass those who should be appointed to defend the just rights of their *brethren* in *England*, by commission from *America;* and put them in a much worse condition than either *Jews* or *Papists* under our laws, for they are permitted to swear, the one on the *Old Testament*, the other on the *Gospels*, in all civil matters; and, as the laws of *all* nations allow the evidence of every people, when averred upon *their own country gods*, and given according to the *rites* of their respective nations, Shall it be said that *Great Britain*, a country under *Christian* government, did ever refuse to admit the solemn affirmation of *Christians* and *Protestants*, and given in the presence of Almighty God in *England*, though the Legislature accepts of it in *America?* which, in my humble opinion, is a tacit insinuation, that God is more present in our colonies than amongst ourselves.

Nor am I for abridging this privilege, so as to confine it to *Germans only;* because such a limitation would presently deprive the *brethren* of those privileges they so earnestly request.—We are not enquiring into their articles of faith; but, I dare say, that, whether his faith be well grounded or not, no man will settle himself in a country for conscience sake, where his son, by being born there, shall lose the privilege granted to his father; or, where the man himself, after seven years continuance therein, shall be deprived of those advantages by becoming an *Englishman*, which he had a right to before he was such.——Again, to consider this argument, in regard to *those* who may join themselves to these *brethren;* any one who is a Christian must know, that, as such, he cannot refuse to admit into his communion those who desire to be *Christians*. But the discipline of the *Moravian* church is so well instituted for preventing irregularities, that it cannot be supposed calculated to gain many converts; except it should be granted that the *world*, in this age, is suddenly inclined to renounce the joys and pleasures of this life; and, by this limitation, we shall not lay so great a restraint on them, as upon those few, who may chuse to embrace their doctrines and way of life: and, Shall an *Englishman* be deprived of the liberty of publickly avowing

the sentiments of his soul?—Besides, I cannot apprehend how it is possible to word such a limitation; if it be expressed by confining the privileges to the *German-born brethren*, you exclude every *Bohemian*, *Pole*, &c., as also all the *French*, *Italians*, and *other* foreign *Protestants* in their communion, and who will naturally remove into such places where they can enjoy the most safety and liberty. If we except, *in general*, the *subjects* of *Great Britain*, all foreigners fall under that denomination, during their abode in these dominions; and, if we should limit the exception to the native-born subjects of *Great Britain*, we exclude their children born amongst us; if we forbid the *English*, *Scotch*, and *Irish* to join with them, we shall prohibit the conversion of the *English*, *Scotch*, and *Irish Papists* by their ministry; and, in a word, we shall strike at the *act* of *toleration*, which gives liberty to all of *chusing their opinion*.

I also am for retaining the clause about the *certificates*, for I think, as it stands, it is a very proper regulation; and, indeed, a restriction imposed upon the *brethren*, by those who wished to bind them down, in such a manner, as to be always able to know the certain state of their church, by obliging them to *register* their *Bishops* and *Pastors* at the *Board of Trade;* so that to take away, or to alter this clause, is, in effect, to lessen the authority of the Government: and, I shall only add, this clause also, as it stands, will effectually prevent any from pretending to their privileges, who are not *really* of *the brethren;* for the Bishops and Pastors become answerable not to grant certificates to any, who are not of their church.

M. Agrippa then gave it as his opinion, also, that he could not apprehend any inconveniency to the State, to privilege an industrious, opulent, and conscientious people, who scruple to take an *oath*, to give their *affirmation* instead thereof, throughout *all* his Majesty's *British* dominions.—No inconveniency has risen from the same privilege granted to the *Quakers;* and, I remember, that, in the debate on the act for making their affirmation *perpetual*, it was my opinion, that this privilege ought to be granted them *for our own benefit*, as well as for satisfying *their consciences*, because cases might happen in which their evidence would be necessary. How far I was right in my argument, a case that happened after, plainly justified.—The late Duke of *Newcastle*'s will was witnessed by Dr. *Heathcoat*, who was a *Quaker;* and as he scrupled to take an oath, the said will could not have been proved, and, consequently, the present Duke of *Newcastle* must have lost his estate, if the Doctor's *affirmation* could not have been received in evidence thereof.—It is true, our Prelates strenuously opposed the said act; but, being convinced that no inconvenience has risen from it, and that the making of the *Quakers* affirmation *perpetual* has proven a *public* benefit, I find that they are *all* united in favor of the b— before us.

Nor do I apprehend the least hazard to the State from the other part

of the b—, which is to exempt *the brethren* from *bearing arms*. It may be, that there may be many amongst those peaceable people, who do not chuse to fight, yet, I am confident, self-preservation is so ingrafted into the constitution of every mortal, that it will teach them to defend their lives and properties, or, to procure others to do it for them, if they are not willing to do it themselves; and I can give you an instance of this very nature in a man, who afterwards made himself very well known to the public; this was the late Sir *Charles Wager*, who in his youthful days, being *mate* of a ship, commanded by a *Quaker*, was attacked homeward bound from *America*, by a *French* Privateer. At first the *Quaker* called, and told the *Frenchman*, that he had no inclination to fight, and that he would do him no damage, provided he would alter his course; but finding the enemy bore down more and more upon him, and that his property was in danger, he added, Friend, I perceive that thou art not well inclined, and I advise thee to take care of what thou art about; for though I will not fight thee myself, perhaps my man *Charles* will; accordingly, *Charles* was ordered to fight the ship, and took the Privateer, which was the foundation of his fortune.——It may also be observed, that the principle of *not fighting* does not make many converts, and soon wears out. In the last century, there was a sort of *Anabaptists* in the *Canton* of *Berne*, who took up this doctrine of not *bearing arms;* a doctrine directly contrary to the policy of that republic, whose dependence is very much upon war; and, having obtained leave to withdraw themselves, many of them settled in *America*, became a very useful people, and, I am informed, have now entirely lost their scruples about *bearing of arms*.——I wish our *Moravian* brethren may succeed in making many converts in *America;* but, I am pretty sure, that such of them as scruple to defend themselves, will find no proselytes to a doctrine so repugnant to nature.

I would not be interpreted in any wise to speak against the *Quakers;* but, I can say more good of the *brethren*, whose excellent scheme is not so narrow, nor so stiff, as that of *other Protestants*. I may compare it to a *casting-net* over all Christendom, to take in *all* denominations of *Christians:* if you like *Episcopacy*, they have it; if you chuse the *Pesbytery* of *Luther*, or of *Calvin*, they have that also; if you delight in *Quakerism*, there is a people amongst them that have something of that, and of every denomination of *Christians*, except *Popery*.—And, I am persuaded, that had *our Reformers* in *England* had only half the sense, and followed this plan of the *brethren*, instead of quarrelling amongst themselves, their endeavours would have produced much better effects.

As for the antiquity of this *episcopal* church, I do not rightly know how old it is; but we have a clear account of its existence for above one hundred years before *our reformation;* that they strove zealously against *Popery*, and that their martyrs, *John Huss* and *Jerom of Prague*, did

suffer for the same, and (to the eternal shame of the Emperor *Sigismund*, who broke his safe-conduct) were burnt at *Constance* in the years 1415 and 1416; nor am I certain whether those two martyrs would have scrupled taking up arms in their own defence.

But what I know, and what is most material for us to consider, is, we greatly want to settle our colonies; and every man, who is possessed of any *art*, or has any *substance* to carry thither, is a subject to be encouraged: and shall we then demur, and raise difficulties against the admission of an ancient *Protestant*, *episcopal* church; a numerous, quiet, industrious, good, and wealthy people, who desire only *two little privileges* for such of them, who have tender consciences? I could wish they would *all* come over, and settle here, or in our *American* plantations.

As for those clauses intended to ascertain such people as claim the privileges of *this* church, I am of opinion, that as the *Quakers* are not obliged, when their affirmation is tendered to them, to bring any proof of their being *Quakers*, but are admitted as such upon their own affirmation, and no inconvenience has proceeded from it; so the *Moravian* brethren need not bring any certificate, but should also be admitted, as such, upon their own affirmation. Nor could there remain any difficulty in the b—, should these clauses be entirely dropped.

These reasons and illustrations of facts seemed to remove all objections to the affirmation, and exemption of bearing arms; but, L—*H*——*x* replied, that he could not come into that motion of dropping those clauses, by which the *members* of *the brethren* were intended to be ascertained; because he apprehended, that those clauses would be *necessary* both for *the brethren* themselves, who being a formed society, could not allow any man should be at liberty to declare himself to belong to them, whom they had no reason to acknowledge for a member of their church; and for the *Government*, since without such a method it could not be certainly known who might have a just title to those privileges, which may be granted by the act; and, therefore, he added, though I am not as yet prepared to shew how the difficulties, which have been stated by one of the noble L—s, may be properly removed; yet, it is my opinion, that these clauses ought to remain a part of the b—; and I hope an expedient will be found to satisfy all parties.

L—*S*— pursued this argument; and gave it as his opinion, that the first clause asserted *no foreign jurisdiction* at all, but was intended only to prove, that the person, who claims the privileges of the act is a real member of such a society or church; and a certificate of this kind is no more than an *affidavit*, common in *England*, in parallel cases, which hath no connection with those certificates mentioned by a certain noble L——, as never to have obtained credit in the present, or even in the *Romish* times; because they always suppose properties, or men's lives, or other reasons foreign to the question in debate; and, therefore, joined with the

noble L—— that spoke last, for retaining the clauses about the certificates, as part of the b—.

*T. Maximus Caledonius** corroborated all that had been advanced in favour of the b—. I think the requests of the petitioners are extremely reasonable; and, that the acquiring of such a good and conscientious people is an unquestionable benefit, not to the colonies only, but to these nations in general: besides, I am of opinion, we grant them very little, if anything at all. I must pay a great regard to the *antiquity* and *excellency* of this church; and to its *discipline*, *universality*, and *charity*, which receives Protestants of every denomination into its communion. As to the particular privilege of the *affirmation*, let me remark, That the *affirmation*, recited in the act, is a more *solemn oath*, than any form of an oath used in *England*. I should even prefer it to the form of the oath *in my own* country; for the strictest definition of an *oath*, I apprehend, is *an affirmation made in the presence of Almighty God, and calling on him to be a witness to the truth of what is then solemnly declared.*—Again, as to the *exemption* from *bearing arms*, as long as they are willing to pay in lieu thereof, I am for dispensing with them in this point also; which, I suppose, ariseth from a scrupulosity, which once actuated the *Anabaptists* of *Switzerland*, about 50 years ago; and may probably subside in process of time, as a certain noble L—d has observed, it has already done with them in *America*. And, *thirdly*, the clauses about *certificates* appear to me to be a wise regulation, not to be mended by the alterations proposed. Nor can I imagine any Judge will admit of such a certificate, before he, in course, has asked the person, who claims the privileges contained therein, whether he be a real member of the *Moravian* church? Whether he will declare it in the presence of Almighty God? And, whether he can take his affirmation about the truth of the matter contained in the said certificate? What then should hinder this clause from standing as a part of this b—?

Q. Fabius Maximus† confirmed the same opinion, and further added, That it appeared to be an easy matter for the people, who scrupled the taking an oath, to give their affirmation to the truth of the certificate; and that, in case the certificate comes from *America* to *England*, it can easily be attested, by *the Board of Trade*, in whose office the handwriting and seal of such Bishops and Pastors, as are authorized to grant certificates, are left; or by the Pastors of *the brethren*, who are settled in *London*, *Yorkshire*, &c.

But *Cn. Domitius Calvinus*, not being satisfied, declared in a few words, That the matter in debate was of the highest consequence; that therefore it ought to be well considered; and that he was of opinion,

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* T. Maximus Caledonius . . . . Duke of Argyle.

† Q. Fabius Maximus . . . . Duke of Newcastle.

some check ought to be put upon a people, who scruple to take up arms in the defence of a country that receives them, and is to venture the lives of its natural born subjects for their protection.

However, my L—d *S——s* insisted, that there could no such inconveniency arise from the *certificates*, as some had insinuated; for, as he added, it is customary in some parish cases, and on other occasions, for persons that are neither the Minister, nor the Churchwarden, to give certificates or *affidavits* in their names; as also in cases where persons are impowered to receive money; and, therefore, why should these certificates meet with so much opposition, especially as the clauses are not made better by any of the amendments proposed? And as for the difficulty of knowing which *Pastor* is *nearest* to *Westminster-Hall;* I know said he, the *brethren* have Pastors in *Yorkshire*, and in *London*, which removes that objection.

L—d *B—*, having confirmed all that had been urged in favour of the clauses as they stood, added that it was his opinion the said clauses had been well considered beforehand; and that the difficulties, now started against them, did not appear to him of any great weight.

Upon which *Cn. Domitius Calvinus* assured their L—d—ps, That he had no intention to oppose the b—, which promised so advantageous an addition to the *British colonies*, and to this nation; neither was he desirous to drop the clauses in debate: But, *said he*, I am still of opinion, That some amendment ought to be made; for whoever claims the privileges contained in the act, by producing such a certificate, as the first clause requires, should also himself be bound to take his affirmation, that the certificate had been duly executed; or produce sufficient evidence of the truth of the matter contained therein: which is so reasonable, that I am persuaded the *Deputies* of the *brethren* will make no manner of difficulty to agree to it.

But this did not prevent the L— *B——* of *W—r—st—r*'s* delivering his opinion concerning these people, and their case.—I own myself, *said he*, a friend to the b—, and to the people who petition for it.—Our *Moravian* brethren are an ancient episcopal church, which preserved itself from the errors of *Popery* in the most hazardous times, as might be proved, was it necessary, in this noble Assembly, to relate the many and great sufferings it has undergone, on that account, for the *four* last centuries. Of all Protestants, they come the nearest to the established church of this kingdom, in their doctrine and constitution. And, tho' the enemy has persecuted them from several quarters, the *soundness* of their *faith*, and the *purity* of their *morals*, have defended them from any imputation of *Popery* and *Immorality;* neither of which has ever been laid to their charge by their most inveterate persecutors. And as they

* L— B—— of W—r—st—r . . . . Lord Bishop of Worcester, Dr. Maddox.

are proved to be a quiet, industrious, and wealthy people, I humbly presume, their settling in a Country, where *good morals* are so much wanting, will be a great advantage to us, and engage every one, that wishes well to his own Country, to look upon this act to be a wise and beneficial regulation. I am in no ways apprehensive, that the granting the *two* privileges requested by the *brethren*, for their *scrupulous members*, can be attended with any inconveniency to this nation. And as *those two points* don't make a part of the doctrine of their church I dare say, they will, in time, drop more easily, and be quite forgot. Besides, I can't help thinking, that the other members of the church, who do not scruple to defend themselves, and yet have so much love for their *weak* brethren, as to pray a forbearance with them in these *two* points, will also take care to defend them in time of necessity.—The *two clauses* so much debated, as they were not inserted to oblige the brethren, but at the request of the *Board of Trade*, as I am credibly informed, have been acquiesced to by *the brethren*, to gratify the Government, who, by this means, will be able, at all times, to ascertain the numbers and power of this people; and to prevent any scandalous persons assuming their name, and laying claim to their privileges, when they have no right thereto. Therefore, if the *certificate*, and the *enrolling* the Bishops and Pastors of the *Moravian brethren* at the *Board of Trade*, is an hardship, it falls upon the petitioners; and, if *they* have nothing to object, *we* may safely agree to it. Nor can I help expressing my concern, should this b— suffer, or even be delayed, for the sake of so wise a regulation; especially after it has been read *twice* without any opposition, and the *fees* have been paid. I therefore hope the *clauses* may be admitted to stand as they do, without any alteration; which otherwise might keep *the brethren* in suspense; or be a means to hinder them from making use of the first season to send over a part of their people to our colonies in *America.*

C. Plinius Cæcilius, not content with what had been said in favour of the bill, as then worded, urged, That a clause should be inserted to punish any who should answer falsely and corruptly to a Judge or Magistrate concerning the certificate, as in the case of perjury; which *punishment*, his L——p insisted, ought to be mentioned *expressly* in the *law*, or there could be no security.

Then *Cn. Domitius Calvinus* moved, that the Committee might be adjourned; and said, he did not doubt but that all parties, in the next Committee, would agree to such *alterations*, as should be found proper for the *security* of the *State*, and to the *satisfaction* of the *Deputies* of the *Moravian church.*

The next Committee on the 1st of *May*, 1749, was opened, by reading the clause of *exemption from bearing of arms;* after which my L—d *H——x* spoke to the following effect:—I don't presume to correct or

amend what was so well and judiciously stated in the last Committee; but as the post, which I have the honour to hold, calls upon me to consider the subject in debate with more extraordinary attention, I think it my duty to deliver my thoughts about it with the greatest freedom. But, before I enter upon the *enacting* part, it is my opinion, That before any one raiseth objections against a b—, or desires to consider them, when made, he ought first of all to weigh well the general tendency or aim thereof, whether it be to the utility and welfare of the common weal; for, if it don't answer that good end, the most minute objections are of weight, and deserve a serious discussion: But if it be, we ought to pay no greater regard to the most important objections, than to make them serve to put the matter in debate under some better regulation, without endeavouring by any means to overthrow it.

Now it is allowed, that the general aim of the act before us being to admit an industrious, quiet, and wealthy people to settle in our plantations in *America*, under certain privileges or exemptions; both *policy* and *Christian charity* speak in behalf of this aim: forasmuch as the strength and support of our fleets, in a great measure, depends upon the well peopling of our colonies; which makes every proposal for that end of the utmost importance to this nation, which ought to be always upon its guard against a neighbouring Kingdom, jealous of our prosperity, snatching at all opportunities to aggrandize itself: and, tho' the *want* of *Toleration* in *religion*, is a great disadvantage to them, endeavouring by all other ways and means to promote and encourage its colonies, with the same view to strengthen their power by sea: Shall we then in policy let slip any advantage in an affair of so great importance, and in which our *Christian liberty of conscience* gives us the preference? As to *Christian charity*, it calls upon us to support, to the best of our power, a *church* so respectable for its antiquity; so pure in its doctrine; so truly apostolic in its constitution, and, what is of more weight with me, so remarkable for the good morals of its members; which, my L—ds! I'm thoroughly convinced is the best proof and test of the inward purity of the heart. Therefore I am for removing all obstacles, and for thankfully receiving such a people under our protection, who have suffered so long, and so much, from the *common enemy* of ALL *Protestants*. Yet,

I must confess, I have had some real objections against that clause in the enacting part, which is to EXEMPT *the brethren* from *bearing arms*; objections which seem to be of no small importance.——For it is reasonable to suppose that many good people in *America* will readily join with a church so much esteemed for its decency, purity, and morality; and if those converts also should scruple to bear arms, in case of need; where shall one find a sufficient force to defend our colonies, in case of an invasion, when the numerous body of the *Moravian* brethren are absolutely exempted by this act?—In order to prevent this inconvenience, I had

inserted an amendment, at the beginning of the clause of *exemption* from *military service*, thinking it would be better to express it in this manner: 'That every person, who is a member of the said church, and who shall 'transplant himself, and reside in any of his Majesty's Colonies in '*America*, HIS and HER POSTERITY FOR EVER.' But I have discovered greater difficulties in my amendment than those I endeavoured to obviate. And having also reflected that there is no word in this act, relating to *soldiers* and *mariners*, but only to those who are *summoned;* and that *summoning* is not our way of inlisting soldiers, every one being left to his own *free* choice whether he will serve the King in a military capacity, or not; except in those emergent cases, when his Majesty is impowered to *press* men into his service; and as in these cases, I apprehend, the *exemption of the brethren* will be no sufficient plea, I dropt my own amendment; and turned my thoughts upon the supposed detriment such an *exemption* from *personal* service in the *militia* might be to the colonies, whose chief strength depends upon a proper regulation of this service, and from which no doubt *the brethren* will have a right to claim an *exemption* by this act. But, tho' this objection carried the greatest weight with me, I, upon mature consideration, am convinced, That, as they oblige themselves to pay an *equivalent* in *money*, such an exemption can't properly affect the *militia*.

Nor am I for *limiting* or restraining these privileges to *the present brethren*, and their sole posterity, who transplant themselves to *America* from other parts; and denying them to those who may unite with them in the *British* dominions: Because, *first*, such a *proviso* would render the end and purpose of the act entirely void and of none effect. *Secondly*, the difficulties that would follow a limitation of the privileges to the posterity of the brethren, and the ascertaining those who ought to be intitled to it, are insurmountable, beside the absurdity of confining the privileges to *persons*, instead of *opinions*; and because, *thirdly*, This would be striking at the root of *toleration*, of whose blessed effects we are very sensible; and, consequently, it would alarm the *Presbyterians*, *Quakers*, and all the various persuasions of Dissenters, to see such an inroad made into the liberty of conscience, who might justly apprehend that the next stroke would be a total subversion of the *toleration act*. ——Having thus declared myself a friend to the b—, I heartily desire, that the clause which discharges *the brethren* from being summoned to *bear arms*, or do *military service*, may stand and remain as it is, without any restraint; it being always in the power of the Legislature to remedy any inconveniency, if any such should arise from such indulgence.

Then, *this Clause* being agreed to, the Committee proceeded to the *next*, concerning the *certificates*, and the L—— B—— of *W—r—ster* informed their L—ps, That notwithstanding this clause had been the subject of much debate in the former Committee, he hoped that the

amendments, which he had to offer, and to which the *Deputies* of our *brethren* of the *Unitas Fratrum*, and their *united brethren*, had heartily agreed, would remove all difficulties; which amendments his L—p begged leave to read, as proper to be inserted in the *second part* of the clause after these words: 'Shall produce a certificate (*add*)' 'Signed by some 'Bishop or Pastor of the said church, &c.'

This, continued that pious and wise Prelate, is the substance of the amendments proposed in the last Committee: Nor do I in the least doubt of the concurrence of those in the opposition, who I am confident desired nothing further, than to put the whole affair upon a better footing. So that the *Deputies* of *our brethren*, who are witnesses to our disinterested proceedings, can inform their brethren abroad, That *this delay* was not owing to any *unwillingness* in us to grant them settlements in his Majesty's colonies; but that it happened wholly and solely through a *desire* to put their privileges upon a *more sure*, and *effectual footing* for themselves.—For my own part, they have my good wishes; and I heartily desire, that *such* encouragement may be given them, as may not only induce these *our brethren* of the *Moravian* church, but also our brethren of *other Protestant* churches to settle in the *British* colonies.

The b— passed with these amendments, *Nemine Con.* and received the Royal assent, which was given by commission on the 26th of *May*, 1749.

ANNO REGNI

GEORGII II.

REGIS

Magnæ Britanniæ, Franciæ, & Hiberniæ,

VICESIMO SECUNDO.

At the Parliament begun and holden at *Westminster*, the Tenth Day of *November*, *Anno Dom.* 1747, in the Twenty first Year of the Reign of our Sovereign Lord *GEORGE* the Second, by the Grace of God, of *Great Britain*, *France*, and *Ireland*, King, Defender of the Faith, &c.

And from thence continued by several Prorogations to the Twenty ninth Day of *November*, 1748, being the Second Session of this present Parliament.

LONDON:

Printed by *Thomas Basket*, Printer to the King's most Excellent Majesty; and by the Assigns of *Robert Basket*. 1749.

ANNO VICESIMO SECUNDO

GEORGII II. REGIS.

An Act for encouraging the People known by the Name of *Unitas Fratrum* or *United Brethren*, to settle in his Majesty's Colonies in *America*.

WHEREAS many of the People of the Church or Congregations called the Unitas Fratrum, or United Brethren, are settled in His Majesty's Colonies in America, and demean themselves there as a sober, quiet, and industrious People; and many others of the same Persuasion are desirous to transport themselves to, and make larger Settlements in the said Colonies at their own Expence, provided they may be indulged with a full Liberty of Conscience, and in the Exercise of the Religion they profess; and several of the said Brethren do conscientiously scruple the taking of an Oath, and likewise do conscientiously scruple bearing Arms, or personally serving in any military Capacity, although they are willing and ready to contribute whatever Sums of Money shall be thought a reasonable Compensation for such Service, and which shall be necessary for the Defence and Support of His Majesty's Person and Government: And whereas the said Congregations are an antient Protestant Episcopal Church, which has been countenanced and relieved by the Kings of England, Your Majesty's Predecessors: And whereas the Encouraging the said People to settle in America will be beneficial to the said Colonies; therefore may it please Your Majesty, at the humble Petition of Abraham Baron of Gersdorff, Lewis Baron of Schrautenbach free Lord of Lindheim, David Nitschmann Syndic, Charles Sehachmann Baron of Hermsdorff, and Henry Cossart Agent, Deputies from the said Moravian Churches, in Behalf of themselves and their United Brethren, that it may be enacted; and be it therefore enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That from and after the

Twenty fourth Day of June, One thousand seven hundred and forty nine, every Person being a Member of the said Protestant Episcopal Church, known by the Name of Unitas Fratrum, or the United Brethren, and which Church was formerly settled in Moravia and Bohemia, and are now in Prussia, Poland, Silesia, Lusatia, Germany, the United Provinces, and also in His Majesty's Dominions, who shall be required upon any lawful Occasion to take an Oath in any Case where by Law an Oath is or shall be required, shall, instead of the usual Form, be permitted to make his or her solemn Affirmation or Declaration in these Words following:

I *A. B.* do declare in the Presence of Almighty God, the Witness of the Truth of what I say.

Which said solemn Affirmation or Declaration shall be adjudged and taken, and is hereby enacted and declared to be of the same Force and Effect, to all Intents and Purposes, in all Courts of Justice, and other Places where by Law an Oath is or shall be required within the Kingdoms of Great Britian and Ireland, and also in all and every of His Majesty's Colonies and Dominions in America, as if such Person had taken an Oath in the usual form.

And be it further enacted by the Authority aforesaid, That any Person making such solemn Affirmation or Declaration, who shall be lawfully convicted, wilfully, falsely, and corruptly to have affirmed or declared any Matter or Thing, which, if the same had been deposed on Oath in the usual form, would have amounted to wilful and corrupt Perjury, every such Person so offending shall incur the same Pains and Penalties, as by the Law and Statutes of this Realm are enacted against Persons convicted of wilful and corrupt Perjury.

Provided, and be it enacted, that no Person being of the said Church or Congregation called the Moravian or United Brethren, shall by virtue of this Act be qualified to give Evidence in any Criminal Causes, or to serve on Juries; any thing contained in this Act to the contrary notwithstanding.

And be it further enacted, That every Person who is a Member of the said Church or Congregation, who shall reside in any of His Majesty's Colonies in America, who shall at any Time after the said Twenty fourth Day of June, One thousand seven hundred and forty nine, be summoned to bear Arms, or do military Service, in any of His Majesty's said Colonies or Provinces of America, shall on his Application to the Governor or Commander in Chief of the said Colony or Province, or to such Officer or Person, by whom such Person shall have been summoned or required to serve, or be mustered, be discharged from such Personal Service; provided that such Person, so desiring to be discharged from

such Personal Service, contribute and pay such Sum of Money as shall be rated and assessed on him in lieu of such Personal Service, so as such Sum shall be rated, assessed, and levied, and be in such Proportion, as is usually rated, assessed, levied, and paid, by other Persons residing in the same Colony or Province, who are by reason of Age, Sex, or other Infirmity unable to do Personal Service, and who are possessed of Estates of the same Nature as the Persons desiring such Discharge.

And to prevent any Doubt which may arise, whether any Person, pretending or claiming to be a Member of such Church or Congregation, is actually a Member thereof, be it further enacted by the Authority aforesaid, That all and every Person and Persons whatsoever, who shall, as a Member or Members of such Church or Congregation, claim the Benefit of this Act, or of any Matter or Thing herein contained, shall, at the Time when he or they make such Claim, produce a Certificate signed by some Bishop of the said Church, or by the Pastor of such Church or Congregation who shall be nearest to the Place where such Claim is made: and shall be examined concerning the Matters contained in the said Certificate, and the due Execution thereof; and such Person so affirming to the best of his Knowledge and Belief in Manner herein before-mentioned, or proving by the Testimony of other legal Witnesses, that the said Certificate was duly executed by such Bishop or Pastor; and also affirming, that he is actually a Member of the said Church, known by the Name of Unitas Fratrum, or United Brethren, shall be adjudged, deemed, and taken to be actually a Member of the said Church or Congregation, and as such shall be entitled to the Benefit of this Act.

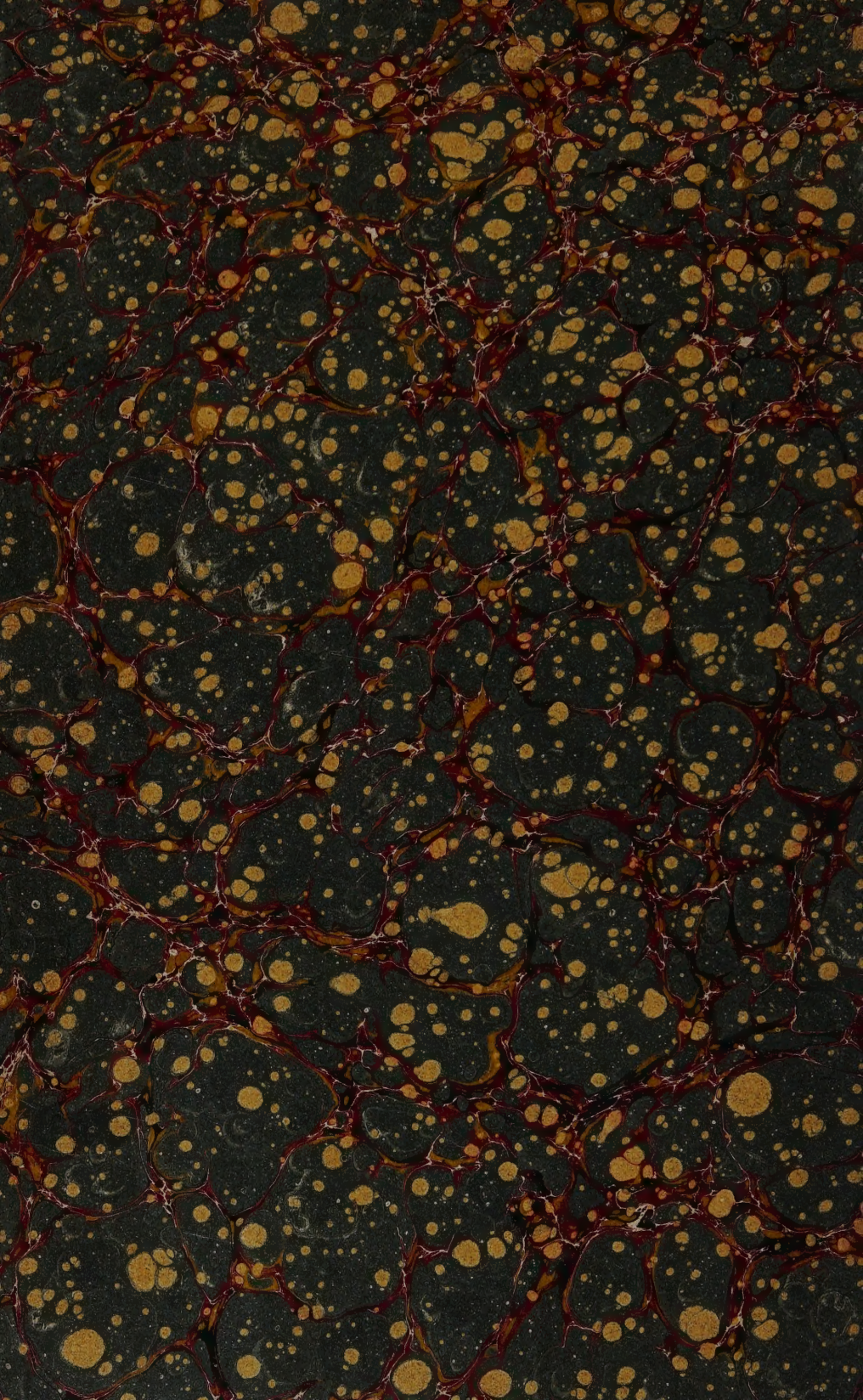
And be it further enacted, That any Person who shall be lawfully convicted of having wilfully, falsely, and corruptly affirmed or declared in Manner aforesaid, that such Certificate was duly executed, or that he is a Member of such Church, when, in Fact, such Affirmation is untrue, such Person so falsely affirming, and being duly convicted thereof, shall incur the same Pains and Penalties, as by the Law and Statutes of this Realm are enacted against Persons convicted of wilful and corrupt Perjury.

And that it may be known whether such Bishops and Pastors, so signing such Certificates, be of the Church known by the Name of Unitas Fratrum, or United Brethren, within the Meaning of this Act, be it enacted, That the Advocate of the said Church or Congregation of the United Brethren for the time being, shall lay, or cause to be laid before The Commissioners for Trade and Plantations, in order that the same may remain in their Office, a List or Lists of all the Bishops of the said Church of the United Brethren, who are appointed by them to grant Certificates as aforesaid, together with their Hand-writing, and usual Seal: and that, from time to time, the said Advocate shall send to the said Commissioners for Trade and Plantations the Names, Hand-writing, and

Seals of any Bishops, that shall be hereafter consecrated and appointed by them as aforesaid, and the Names of such Pastors as shall be authorized by the said Advocate or Bishops to give Certificates in any of His Majesty's Colonies in America.

And be it enacted and declared by the Authority aforesaid, That this Act shall be deemed, adjudged, and taken to be a Publick Act; and shall be judicially taken Notice of as such by all Judges, Justices, and other Persons whatsoever, without specially pleading the same.

FINIS.



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